

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-630

The Executive of the  
Icelandic Canadian  
Club

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

Date of Founding: 1930

Spokesman of Icelandic Canadians everywhere in Canada.

A group almost entirely assimilated, proceedings in English

225 members, 21 - 75 years of age.

2. PROJECTS

Scholarships, Cultural exchanges between Iceland and Canada.

3. OBJECTIVES

Generally speaking represent Icelandic interests in Canada

Cultural and social.

4. PUBLICATIONS

Published an Icelandic "Who's Who" in the Icelandic language

Publish a magazine "The Icelandic Canadian" in English.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p.1  
general

What proportion of Canadians of Icelandic origin are members of the Icelandic Canadian Club?

p.4  
para. 12-15

Your brief stresses economic reasons for lack of unity in this country. In your opinion is the lack of full employment in the province the chief reason for Quebec's discontent?  
Do you think that the French Canadians feel that this is the basis of their discontent?  
What other factors do you see of importance?

p.5  
para.1

What specific measures do you feel should be taken to "equality of opportunity" for all Canadians?



BACKGROUND MATTER

File No. 100-510  
The Executive of the  
Federal Bureau of Investigation  
Date  
Witness

INFORMATION ON ORGANIZATION

1. MEMBERSHIP

Date of formation 1970

Organization of Icelandic Canadians was formed in  
Canada

A group which exclusively was related to persons  
in English

222 members, 11 - 75 years of age

2. PROJECTS

Exchanges, cultural exchanges between Iceland  
and Canada

3. OBJECTIVES

Generally speaking, the main objective is to  
in Canada

Cultural and social

4. LITERATURE

Published in Icelandic "Vestri Mánudagur"  
Icelandic language

Published a magazine "The Icelandic Canadian"  
English

8. QUESTIONING OF WITNESS(ES)

PROGRAMME AND EXHIBIT SECTION

When formation of Canadian of Icelandic origin  
are members of the Icelandic Club

P.1  
General

You have stated various economic reasons for lack of  
interest in the country. In your opinion, is the  
lack of this equipment in the practice of  
chief reason for the lack of interest?  
Is your chief reason that the people in Canada lack  
the basis of their knowledge?  
What other factors do you see as important?

P.2  
para. 12-13

What specific measures have you taken to  
take to "equality of opportunity" for all  
Canadians?

P.3  
para. 1



### C. RESEARCH SECTION

The contributions of the relatively small group of Icelanders (30,000 in 1961 census) to the development of this country, particularly the West, are astounding, by any standard. It may be worth mentioning that Icelanders were the most literate group of immigrants ever to settle in Canada.

For this and other reasons, the Research Dept. wishes to suggest that the representatives of this brief be asked a series of specific questions which have attained a degree of notoriety in the discussions touching on the ethnic minority groups. Here are the questions:

1. Are they in favour of an active governmental participation in activities aiming at the preservation of languages and cultural elements other than French and English? It should be understood that such participation means primarily the financial support;
2. Do they feel that C.B.C. and other taxpayer supported agencies and corporations are doing a satisfactory job in fostering understanding and mutual respect between various ethnic groups in Canada?
3. The brief implies the existence of discrimination based on the ethnic origin (see section Le Combat contre la Discrimination, pp. 2-4); could you support this by some specific examples?

Division VIIIa







CA 1 Z 1

-63B22

Provincial Statutes for the National Capital Region

a Brief by

A. R. KEAR

Presented to

The Royal Commission on Bilingualism

and Biculturalism.



Proceedings of the National Academy of Sciences

Presented by

A. H. KERR

Presented to

The Royal Commission on Agriculture

of Scotland.



### Summary of Conclusions and Recommendations.

The purpose of this brief is to present to this Royal Commission a concept that is an improvement, upon a Federal District for the nation's capital, a concept that provides for growth rather than stability, a concept that does not abrogate the democratic rights of citizens to participate in government.

As the essential requirements of geography, people and an economy exist now in the National Capital Region, the provinces of Ontario and Quebec should cede those parts that lie within their provincial boundaries so that Parliament can create a national capital-province.

To protect the language rights of the French-speaking citizens, who will be in a minority in the national capital-province, French should be made an official language by amending Section 133 of the B. N. A. Act. By this means the English-language majority in the national capital-province can not abolish the official use of French in the national capital-province's legislature and courts, as happened in the provinces of Manitoba.

I believe that the British North America Act does not stand in the way of creating a national capital-province as a member of Confederation.





## Sommaire des conclusions et recommandations

Le but de ce mémoire est de présenter à cette Commission royale un concept visant à améliorer la présente situation d'un district fédéral pour la capitale nationale; un concept qui prévoit l'expansion plutôt que la stabilité, un concept qui n'abolit pas pour autant les droits démocratiques des citoyens à participer au gouvernement.

Etant donné que les conditions normales et essentielles à la création d'une autre province canadienne existent déjà dans la Région de la Capitale Nationale, c'est-à-dire un lieu géographique, des citoyens et une économie propre, les provinces d'Ontario et de Québec devraient céder ces parties de leurs territoires qui sont sous leur administration afin que le Parlement puisse créer une nouvelle province constituée par la Région de la Capitale Nationale.

Afin de protéger les droits linguistiques des citoyens d'expression française, qui seront en minorité dans la Province de la Capitale-Nationale, la langue française devrait être déclarée l'une des deux langues officielles en modifiant la section 133 de l'Acte de l'Amérique britannique du nord. De cette façon, la majorité d'expression anglaise dans la Province de la Capitale-Nationale ne pourrait abolir l'usage officiel du français dans l'Assemblée Législative et les cours de justice de la province comme la chose s'est produite au Manitoba.

Je suis persuadé que l'Acte de l'Amérique britannique du nord n'entrave pas la création d'une province ainsi constituée comme membre de la Confédération.

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Étant donné que les conditions normales et essentielles à la création d'une autre province canadienne existent déjà dans la Région de la Capitale nationale, c'est-à-dire un lien géographique, des citoyens et une économie propres, les provinces d'Ontario et de Québec devraient céder ces parties de leurs territoires qui sont sous leur administration afin que le Parlement puisse créer une nouvelle province constituée par la Région de la Capitale nationale.

Afin d'établir une nouvelle province, il faut d'abord d'expression française, qui seront en majorité dans la Région de la Capitale-Nationale, la langue française devrait être déclarée l'une des deux langues officielles en modifiant la section 133 de l'Acte de l'Assemblée britannique du nord. De cette façon, la majorité d'expression anglaise dans la Province de la Capitale-Nationale ne pourrait avoir l'usage officiel du français dans l'Assemblée législative et les cours de justice de la province comme la chose s'est produite au Manitoba.

Je suis persuadé que l'Acte de l'Assemblée britannique du nord continuera par la création d'une province ainsi constituée comme membre de la Confédération.



PROVINCIAL STATUS FOR THE NATIONAL CAPITAL REGION:

1. The terms of reference of this Royal Commission on Bilingualism and Biculturalism make no specific reference to the nation's capital city and surrounding area.

2. At the preliminary hearing of the Commission on November 7, 1963, in Ottawa, Mr. Davidson Dunton asked two questions;

"Do you think that Canada should have a federal capital district in which the two main cultures and the two official languages would be equitably represented?"

"In Quebec the English and French languages are official, in the sense that they are both used in the statutes and debates in the Quebec legislature, and in the proceedings of all the provincial courts. Are you in favour of extending this bilingualism to other provinces?"

3. Also at the ~~preliminary~~ preliminary hearing, Mr. A. Laurendeau said:

"The equal partnership, l'égalité culturelle: this is not a notion that compels recognition by itself . . . For such an idea to flourish it must have the voluntary support of the people in a free society.

Aristotle wrote that friendship is the soul of the city. Today, the social sciences affirm that a nation exists where you find a collective





"wish to live" among its members. Basically the two ideas are the same, and give to our task some singularly profound perspectives. Do this friendship and this "collective wish to live" exist between all the national groups in Canada and particularly between the groups who established Confederation? Is each group ready to accept the conditions of a life that will result in a society that is viable and agreeable?"

4. Mr. Dunton's and Mr. Laurendeau's statements, taken together, set the scene whereby this Commission can examine the question of the future of the National Capital Region. I shall set forth in this brief facts and arguments to support the idea that the National Capital Region should be erected into a province, a province "pas comme les autres."

5. At the November 7, 1963 preliminary hearing, in a written brief unsupported by a personal appearance, I suggested that the Commission initiate a research project to examine the experience of city-states in the federal countries of Switzerland, West Germany, and especially Vienna which is the capital of Austria. On July 2, 1964, while in Ottawa, I had a telephone conversation with Mr. Kenneth McRae, of the Commission's staff, who was examining the federal district schemes in Canberra, Australia and Washington, D.C. He promised to examine my brief of November 7, 1963 concerning the situation in Vienna, Austria. Throughout the following





brief, therefore, I have assumed that the Commission did investigate the Vienna experience.

6. This brief will examine these possible choices for the future government of the national capital region;

- 1) a federal district, a term borrowed from the District of Columbia wherein is located the headquarters of the American government;
- 2) a federal territory -- a term descriptive of the Yukon and North-West Territories;
- 3) A capital-province -- a term akin to the city-state status of Vienna, the capital of the federal state of Austria.

#### I. A Federal District

7. This term immediately conjures up in our minds the District of Columbia. There the residents are denied the federal franchise. The District of Columbia is governed by the House and Senate Committees on District Affairs on the premise that the District belongs to all Americans. Despite this there have been persistent and continuous requests from the local residents for Home Rule which have been consistently denied by Congress; a denial that is open to the charge that the present system of government for the District is fundamentally un-democratic because it is not responsible to the local people.

8. Statements by various municipal officials including Mayor Whitton of Ottawa, (Ottawa Citizen, Feb. 18, 1963) and Mayor Roland Theoret of the Town of Gatineau (Ottawa Citizen, Dec. 18, 1963)



reflect public opinion as being diametrically opposed to any loss of the democratic rights of residents to participate in government. While a federal district may be more "efficient" from the standpoint of impressing the policy attitudes of Parliament upon the development of the National Capital Region, should the influence of Parliament and the federal government be increased further by the erection of a federal district, or is the present mode of Parliament operating indirectly through the National Capital Commission adequate? The creation of a federal district would mean that Parliament would be intimately and directly involved in matters of local administration, to the detriment of Parliament being concerned with international and national affairs, its primary responsibilities.

9. Besides these very strong arguments is the fact that, according to an article in the Ottawa Citizen, October 2, 1963, by Roger Appleton entitled "Guarantee Ottawa Independent Status", the Liberal government has decided against the creation of a federal district. Mr. Appleton did not quote his sources but wrote: "The policy decision was made by the cabinet just before release of the Parkin Plan last week." The same article said that the National Capital Commission did not wish to become involved in the problems of municipal administration like snow plowing, street maintenance, etc.

10. The federal cabinet, in a reply tabled in the House of Commons on May 11, 1964 (Globe and Mail, May 12, 1964) said "No" in answer to the question "Is the government considering presenting legislation proposing the setting up of a national capital district."





This reply is understandable in that this question is presently before this Royal Commission.

## II. A Federal Territory

11. The concept of a federal territory is similar to that of a federal district with at least two in existence in Canada, the Yukon and the North West Territories. According to the Canada Year Book 1963-64 the population of the Yukon is 14,628 scattered over an area of 207,076 square miles. The government of the Yukon is based on a federal statute (the Yukon Territory Act, S.C. 1896, C. 6) with a degree of local autonomy.

12. The territorial council, composed of 7 locally elected residents, is, I suspect, dominated by the federal government who appoints the Commissioner (the administrator of the Yukon for the federal government) and provides large sums of money because the local economy can not provide all the tax revenue needed for government services. Why the Yukon remains a territory, even though the residents aspire to securing provincial status and powers, is probably because the Yukon is not yet economically, politically or administratively viable. The Yukon, by virtue of Sec. 51 (2) of the B. N. A. Act is represented in Parliament by one member of the House of Commons. No Senator and no cabinet minister represents or has represented the Yukon in Parliament.

13. The arguments for a federal territory are similar to those for a federal district with Parliament and the federal government able to direct development on behalf half of all the Canadian people. But what kind of government is best for the residents of





the N. C. R. ? A scheme could probably be developed whereby the National Capital Commission's structure, role, powers and functions could be altered to make it the federal instrument. Any such scheme would mean the reduction of local democracy, unless the N. C. C. were locally elected, and then it would not be responsible to Parliament for the expenditure of funds granted to it by Parliament.

14. Any scheme of local government based on the concept of a federal district or a federal territory would make the residents of the N. C. R. "colonials" of Parliament. One reason for past political unrest from the Prairie Provinces was the strong feeling there that the people were in some way in political and economic bondage to Ottawa. These feelings were the basis for the demands of the residents of the North West Territories before 1905, when Saskatchewan and Alberta were created, for responsible government and provincial status. A federal district or federal territorial system of government for the N. C. R. would very quickly generate a similar kind of political unrest and protest against the "imperial" power represented by Parliament and the federal government. A territorial system of government for the N. C. R. would create more problems than it would solve in the long run.

### III. Provincial Status for the N. C. R.?

15. Every province in Canada has entered Confederation under special conditions. Each province has unique features within the federal system. No province will tolerate being treated exactly equally with another province by Ottawa because each province in its own way is a kind of nation-state. Each province has a kind



of nationalism called provincialism. Each province is "pas comme les autres." There is no such thing as provincial equality of status, power, function, or services provided to the provincial citizens, but there is an equality of opportunity for provinces to develop as provincial public opinion and financial resources direct. All provinces are equal in that all have responsible parliamentary government according to the Canadian tradition.

16. The genius of a federal system provides for three levels of government each concerned with a fairly specific range of problems; a range that can be described as:

a) international and national responsibilities allocated to the national government;

b) regional responsibilities assigned to provincial governments;

c) local responsibilities assigned to municipal governments under provincial jurisdiction.

17. Without going into a detailed examination of the theory and practice of Canadian federalism, this classification of governmental functions is sufficient to indicate that while governments at different levels do not operate in watertight compartments, lines of distinction can be drawn between the functions of three levels that do not preclude cooperation in the midst of conflict. Canadian federalism is indeed a web of government, and like a spider's web, it is flexible enough to have withstood various pressures during almost a century. The Canadian federal state has absorbed six new provinces, has withstood two world wars and a recent major economic





depression. The Canadian federal state embraces provinces as large, populous, and as wealthy as Ontario, as bilingual and as industrialized as Quebec, as unofficially bilingual and under-industrialized as New Brunswick, as dominated by the oil and gas industry as Alberta, and as small in size and population and as agriculturally oriented as Prince Edward Island.

18. In addition, the Canadian federal state includes political units, actual and potential, of these different areas and populations:

<u>Political Unit</u>	<u>Square Miles</u>	<u>Population</u>	<u>Source</u>
Yukon Territory	207,076	14,628	Canada Year Book, 1963-64
Prince Edward Island	2,184	104,629	Canada Year Book, 1963-64
National Capital Region	1,800	440,000	The National Capital Commission

19. Is the idea of a national capital-province unique for a federal system? In West Germany there are the city-states of Hamburg, Bremen, and Berlin. The Swiss federation embraces the city-states of Zurich and Basle. Vienna, a city-state, is also the capital of the federal state of Austria. Of these city-states, Professor D. C. Rowat, of Carleton University, commented, "In a recent study-tour through Europe I visited most of these city-states and found that they worked very well within their federations." ("For the ~~Sake~~ of Argument: Toronto and Montreal Should be





Provinces", Maclean's Magazine, June 16, 1962.)

Does the Canadian Constitution enable the creation of a National Capital Province?

20. The B. N. A. Act of 1871 authorizes Parliament to establish new provinces. According to Sec. 3 both the Ontario and the Quebec legislatures would have to agree to the alteration of their boundaries, by ceding . . . territory . . . to . . . create . . . the . . . national capital-province. By authority of Sec. 1 Parliament could then erect the ceded territories into a province "pas comme les autres."

21. Would all the provinces have to agree to change the Terms of Confederation to admit the national capital-province into the federal union? The manner in which recent amendments to the B. N. A. Act have come about suggests very strongly that unanimous consent would be necessary.

22. Sec. 91 (1) of the B. N. A. Act says that Parliament has the power of "amendment from time to time of the Constitution of Canada, except as regards matters coming within the classes of subjects by this Act assigned exclusively to the Legislatures of the provinces . . . ." Parliament could, without reference to the U. K., replace the N. C. R. with a national Capital-province.

What are some of the requirements for the creation of a national capital-province?

23. The N. C. R. provides the geographical base while the population therein constitutes a political community. Both provide part of the economic basis for a provincial government while the local economy provides a potential source of taxes. Political

20. The author of this book is a leading authority on the American Revolution. His book is a masterpiece of scholarship and is a must-read for anyone interested in the subject. The author's argument is clear and convincing, and his writing is both scholarly and accessible. The book is a valuable contribution to the study of the American Revolution and is highly recommended.

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parties already exist in the N.C.R. In addition, the residents of the N. C. R. have a sense of community identity even though it is divided somewhat between loyalties directed to Toronto and Quebec City. With the passage of time sentiments and interests appropriate to the new province would emerge.

What institutional arrangements would need to be provided for the Capital-Province?

24. Parliament by an Act would have to provide for the establishment of a legislature, and a court system. In other words Parliament would act in a similar manner as it did when Parliament erected the provinces of Manitoba, Saskatchewan and Alberta.

25. Should the legislature of the capital province be bicameral? Should the Quebec and Ontario governments be empowered to appoint some of the members of the upper chamber with the rest appointed by the federal government or should all members be appointed by the federal cabinet?

26. The federal constituency boundaries would need to be redrawn in accordance with the usual methods of redistribution. to take into account the new capital-province's boundaries. Provision would need to be made for additional seats in the House of Commons and the Senate to provide for representatives for the capital-province. Undoubtedly one of the M. P.'s will come to be a member of the federal cabinet.

What Protection should be extended to the minority groups created by the new province?

27. It would be necessary that French be made an official language in the new province. On what grounds of justice and





human dignity could the right of the French-speaking residents on the Quebec side of the Ottawa River be wiped out? To prevent the English-speaking majority from abolishing the official use of French, as happened in Manitoba, it would be necessary to amend Sec. 133 of the B. N. A. Act. This amendment would be necessary because a province, once erected, can amend its constitution in any manner, except for the abolition of the office of Lieutenant-Governor. The official use of French in the legislature and courts of the capital-province must be enshrined in the Constitution, beyond the power of the English-speaking majority of the capital-province. Thereby not only will the national capital-province become officially bilingual but life will be made more pleasant for the French-speaking residents in the present Ontario portion.

### Education

28. According to the B. N. A. Act, Sec. 93, the provinces have exclusive jurisdiction in the field of education. An educational system is the basis for the continuation and strengthening of a culture. Education is also the means for enhancing those attitudes of mind and character that are essential for a democratic society. There is already in the N. C. R. a complex educational system, embracing Carleton and Ottawa universities, and schools on each side of the Ottawa river controlled by the respective provincial capitals. As the Manitoba School Question proved the provisions of Sec. 93 concerning remedial legislation by Parliament are no longer a useful weapon to protect a minority from being oppressed by a determined majority. Frankly I do not know what the





solutions are for education in the new province. It may be enough to say that the battles over education will be long and bitter -- a sad commentary on the development of political attitudes in the midst of the 20th century. It would seem reasonable to expect that the new capital-province's department of education might be double-headed but it still would face a formidable task of administering a workable educational system.

#### Financial Resources for the Capital-Province

29. The capital-province would be able to exercise all the taxing powers assigned a province under the B.N.A. Act. Following the precedent of 1867, repeated when each new province entered Confederation, Canada would have to absorb the existing debt of the N. C. R., presently incurred by the governments of Ontario and Quebec. The capital-province would become eligible, on creation, for all the constitutional subsidies paid provinces, payments under the current quinquennial federal-provincial tax arrangements, payments provided for the various shared-cost and conditional grant programs, and other federal payments. Right from the start the capital-province would have both revenues and responsibilities.

#### Other Problems:

30. There are a host of related problems for the capital-province. Because time and space are limited these are only some of the problems that can be posed here:

1. Why has the Greenbelt not been extended onto the Quebec side of the N. C. R.?
2. Should there be a national cemetery in the N. C. R.



equivalent to Arlington National Cemetery in the U. S. for national leaders and heroes?

3. What will be the name of the new province?

4. Should federal civil servants be allowed to engage in the political processes of the capital-province? One of the weaknesses of the atmosphere of Ottawa is that it is dominated by a single "industry", the national government. In addition, a provincial legislature would provide another focus of interest than Ottawa City Hall with the result that life in Ottawa would be more varied and richer in quality. Society would be more pluralistic than it is now, and federal civil servants could have a richer life by having another outlet for their energies.

5. Is the Hull area to continue to remain a place where only "secondary" government establishments are located, like the Queen's Printer or the Mint? Or should the capitol of the new province be located, like Brasilia in Brazil? The Gatineau Hills would form a magnificent setting for the seat of government; indeed Parliament could make a gift of part of the Gatineau Park just for this purpose!

6. Should the N. C. C. continue to be a federal instrument in the capital-province? Abolition would be a serious mistake because of the extremely useful role it has played in the past. An article in the Ottawa Citizen, April 9, 1962, P. 13, indicates that the N. C. C. owns 35% of the land in Ottawa and that the N. C. C. is continually adding to its list of properties. The capital province's legislature and government could be a counter-





vailing power to check some of the expansionist tendencies of the N. C. C. The capital-province legislature and government could tackle those metropolitan problems of the Ottawa-Hull complex that are outside the jurisdiction of the N. C. C.

7. Will one of the House of Commons' seats to be allocated to the capital-province be informally set aside for the Speaker of the House of Commons? Such an arrangement would help to establish a permanent speakership. The residents of the capital-province need not be neglected in the councils of government because of the Speaker holding a seat there, as proximity would provide for other arrangements for caring for the needs of the Speaker's constituents.

8. Will the erection of the N. C. R. into a capital-province induce a greater number of French-Canadians to enter the federal public service? With increasing bilingualization of the federal public service, and French becoming an official language, the atmosphere of the capital-province might become less "foreign" to them than Ottawa presently is. The atmosphere of Ottawa, an Ontario city, is not always conducive to attracting French-Canadians to enter the federal public service, which fact in turn leads to complaints of their being under-represented in the federal public service. This vicious circle might be ameliorated by these changes.

### Conclusion

31. The purpose of this brief was to present an idea to this Royal Commission, an idea that is dynamic rather than stultifying,





an idea that is not a panacea for the problems of the National Capital Region, an idea that really emerged from the Durham Report. This Commission is the 20th century version of Lord Durham's mission to Canada. His great contribution to Canadian political thought was in recommending responsible government for the Provinces of *Upper and Lower* Canada. His great weakness was that he divided Canadians into two classes, those of English extraction and those of French extraction, the latter being in his view an inferior people. Will this Royal Commission repeat both the strengths and the weaknesses of Lord Durham?

32. Will this Royal Commission recommend responsible government for the National Capital Region?

33. Canadian democracy is unique in that while the majority rules and the minority has rights, and the minority can become a majority, the cultural composition of our society imposes great strains on the political process.

34. I hope that the Commission's Report will not establish two classes of Canadians with those of English and French extraction being equal to one another, but both being superior to other Canadians. If the Commission suggests anything less than equal status for all Canadians it will have failed in part of its task. to ameliorate some to the social tensions in the Canadian community. This Commission should declare that "peace, order and good government" is not enough, that separatism of either English or French origin is unacceptable, that neither national unity nor



cultural assimilation should triumph. Harmony rather than national unity should be the goal for Canadian public life in the 20th century. Such a belief put into practice could be Canada's contribution to the world, a way of government that could be borrowed by other multi-lingual and multi-cultural states.





TITLE: PROVINCIAL STATUS FOR THE NATIONAL CAPITAL REGION

AUTHOR: A. R. KEAR

Brief of 16 pages; one recommendation

REMARKS OF ANALYST:

The author analyses the possibilities of giving a special status to a district comprising Ottawa and Hull, which would be the center of Canadian Bilingualism and Biculturalism in the capital region. The National Capital District should become a "Province".

His analysis is interesting and worthy of consideration.

ATT.: RESEARCH

See Article in Ottawa Citizen, October 2, 1963.....4  
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(The brief is a detailed examination of the steps required to implement the main recommendation).

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PROVINCIAL STATUS FOR THE NATIONAL CAPITAL REGION (pp. 1-3)

- "The National Capital Region should be erected into a province, a province "pas comme les autres"".

- There are three possibilities for the establishment of a National Capital Region; (1) A federal district such as the district of Columbia in the U.S.A.; (2) a federal territory such as the Yukon or the North West Territories; (3) a capital-province such as the city-state status of Vienna, capital of Austria.

I A FEDERAL DISTRICT (pp. 3-5)

- "The district of Columbia is governed by the House and Senate committees or District Affairs; the District belongs to all Americans." This system is viewed as undemocratic because it is not responsible to the local people.

- If such a district was created in Canada, Parliament would be responsible for the local administration, maybe to the detriment of its primary responsibilities, national and international affairs.

- It seems that the Liberal government is presently against the creation of such a district. The National Capital Commission would also be of the same opinion. -

II A FEDERAL TERRITORY (pp. 5-6)

- The Yukon and the North West Territories are such Federal Regions. The territorial council is composed of Federal residents; the government then appoints a Commissioner, and allows large sums of money for the administration. Such territory is represented by one member of parliament

- The arguments for or against the establishment of such a territory or a federal district are about similar; the residents of the N.C.R. would then be "Colonials" of Parliament. It is





this feeling that prompted Yukon and the North West Territory, in 1905, to ask for provincial status and responsible government.

### III PROVINCIAL STATUS FOR THE N.C.R.? p.6

- Each province entered Confederation under special conditions, and each province has its own nationalism called provincialism; "Each province is "pas comme les autres"". But all province are equal for each one has a responsible government.

- The author compares Canadian federalism as a web of government, and as such, it has been able to withstand "various pressures during almost a century". He has absorbed 6 new provinces, withstood 2 world wars, and a major economic depression.

- In West Germany there are the City-States of Hamburg Bremen and Berlin. Zurich and Basle have the same status within the Swiss Federation, as does Vienna in Austria.

### DOES THE CANADIAN CONSTITUTION ENABLE THE CREATION OF A NATIONAL CAPITAL PROVINCE? p. 9

- The BNA Act authorizes the establishment of new provinces, and according to Sec. 3, Quebec and Ontario could cede part of their territory to permit the creation of a national-capital province. But it seems that unanimous consent of all provinces would be necessary.

- Sec. 91 (1) of the BNA Act permits Parliament to make the necessary changes, without reference to the U.K.

### WHAT ARE SOME OF THE REQUIREMENTS FOR THE CREATION OF A NATIONAL CAPITAL PROVINCE? p.9

- "The NCR provides the geographical base while the population therein constitutes a political community", although its identity is "somewhat divided between loyalties directed to Toronto and Quebec City". "With the passage of time, sentiments and interests appropriate to the new province would emerge".



WHAT INSTITUTIONAL ARRANGEMENTS WOULD NEED TO BE PROVIDED FOR THE CAPITAL-PROVINCE? p. 10

- Parliament would have to establish a legislature and a court system as it did for Manitoba, Saskatchewan and Alberta. "The federal constituency boundaries would need to be redrawn in accordance with the usual methods of redistribution".

- There would be additional seats in the House of Commons and the Senate to provide for representatives for the capital-province.

WHAT PROTECTION SHOULD BE EXTENDED TO THE MINORITY GROUPS CREATED BY THE NEW PROVINCE. p. 10

- French would have to be the official language in the new province. Thus Section 133 of the B.N.A. Act would have to be amended, to prevent the English minority from abolishing the official use of French in the province. We would have a truly bilingual province for a more pleasant to both ethnic groups. V

EDUCATION p. 11

- As for education in the new province, there appears to be no solution for the time being; "it may be enough to say that the battles over education will be long and bitter".

FINANCIAL RESOURCES FOR THE CAPITAL-PROVINCE, p. 12

- It would have the taxing powers of the other provinces. Canada would absorb its existing debt as it did for the other provinces since Confederation. The capital would then be eligible for all subsidies normally given to provinces.

OTHER PROBLEMS p. 12

- Why has the Greenbelt not been extended onto the Quebec side of the N.C.R.?

- Should there be a national cemetery in the NCR?

- What will be the name of the new province?

- Should the federal civil servants be allowed to engage in the political process of the capital-province?





- The Gatineau Hills would form a magnificent setting for the seat of government.

- The National Capital Commission should continue to exist, and the legislature of the new province could take care of the metropolitan problems outside the jurisdiction of the N.C.C.

- "In order to establish a permanent post for the Speaker of the House, will one of the House of Commons' seats to be allocated to the capital-province"?

-One wonders if there will be more French Canadians entering the Federal Civil Service. French would be an official language and the French Canadians would be more at home, instead of having the impression that they are coming to work in an English province.

#### CONCLUSIONS. p. 14

- "This Commission is the 20th century version of Lord Durham's mission to Canada". His contribution was the recommendation of responsible government in Upper and Lower Canada; on the other hand he accentuated the differences between the French and the English people. "Will the Commission repeat both the strength and the weaknesses of Lord Durham".

- "Will the Commission recommend responsible government for the new province"?

- The bicultural and bilingual people will be superior to the other Canadians.



CONFIDENTIAL

BACKGROUND PAPERS

Brief # 740-258

Mr. A.R. Kear

OTTAWA

Please see Information on Individual on page 2.

A. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LAISION SECTION

Questions:

1/ Page 1 para. 3

"... The English-language majority in the national capital province cannot abolish the official use of French in the national capital-province's legislature and ..."

I am quoting from your summary of conclusions and recommendations. In the brief you don't explain your ideas about this legislature. For example: how many MLAs would it have? Would, in your opinion, this legislature or province, have a Cabinet? and a Lieutenant-Governor?

2/ Page 10. para. 25

In this paragraph you present a question: Should the Quebec and Ontario governments be empowered to appoint some of the members of the Upper Chamber of the new province and the rest be appointed by the Federal government.

I wonder why you think that members of this legislature should be appointed and not elected? Would you give us your reasons?

3/ Page 2. para. 5 and other pages

You suggest that the city-state of Vienna be studied by the Commission as a possible example for the new province.

While Vienna has the status of a province, it is not an autonomous province as the other federal members of Austria are. It is closely affiliated to, and shares many functions with the Province of Lower Austria. The Vienna Act says for example that:





"In all matters not common to both (Vienna and Lower Austria) each of the two divisions of the province shall have the status of an autonomous province." Which means, that in all matters common to both the city state of Vienna does not have the status of an autonomous province.

In the case of the capital province of Canada, there would be two provinces, Quebec and Ontario with common matters to all three. How would you assure the autonomy of the new province in this case?

B. INFORMATION ON INDIVIDUAL

Mr. Kear is an M.A. graduate of Laval University. Among other things he has been a lecturer at Brandon College and University of New Brunswick.

Last summer he worked for the Commission in connection with the Armed Services study.

He is no longer in our employ and the subject matter of the brief does not have to do with the work he did for the Commission.

November 23, 1965.



74,200  
THE JUNIOR LEAGUE OF MONTREAL, INC.

OCT 12 1964

The Secretaries,

The Royal Commission on Bilingualism and Biculturalism,

P.O. Box 1508,

Ottawa, Canada

Dear Sirs:

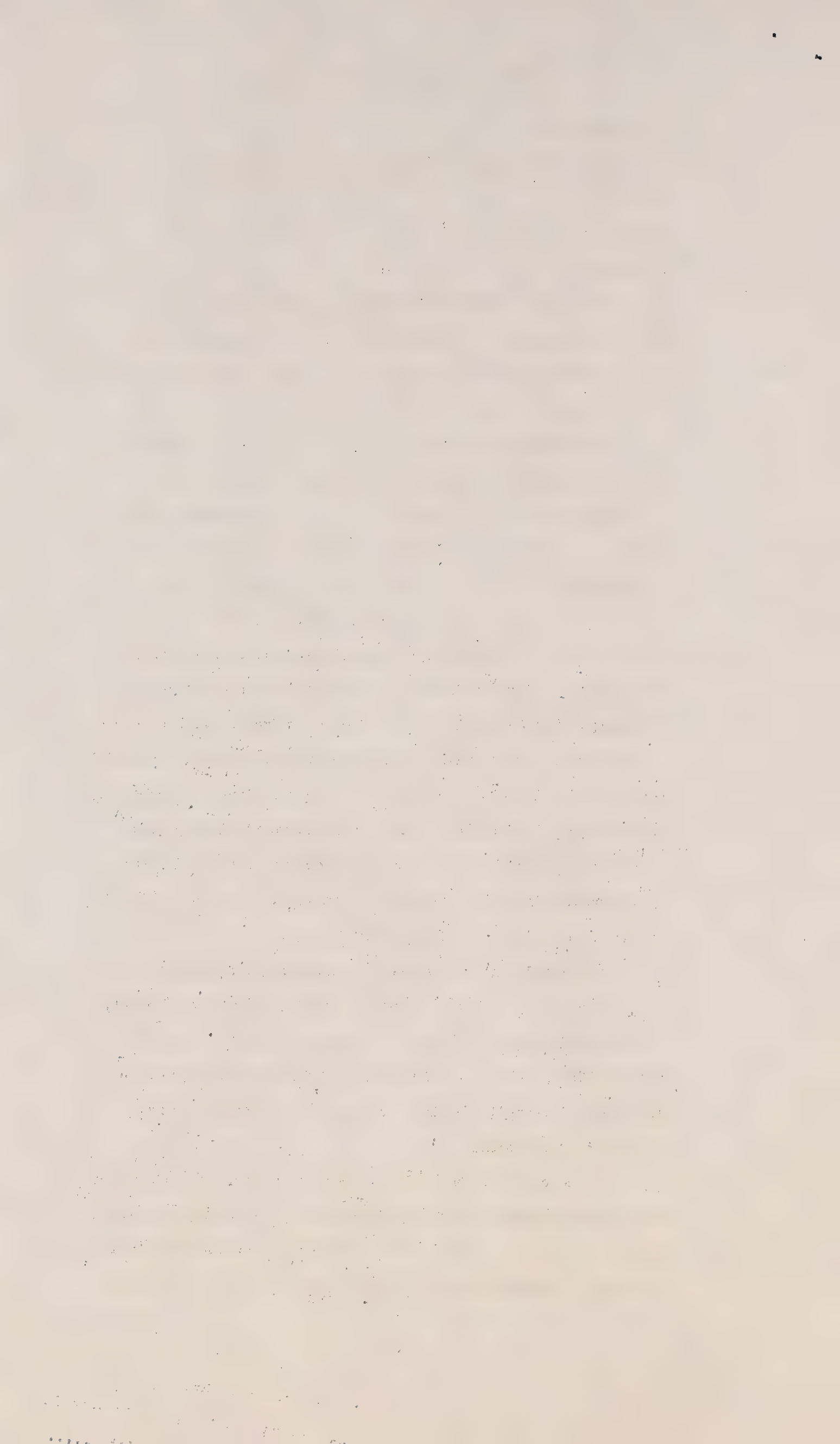
The enclosed brief is respectfully submitted in the name of the Junior League of Montreal which is an organization with an active voting membership of some three hundred young women between the ages of 18 and 40 years.

The purpose of the Junior League is to foster interest among its members in the social, economic, educational and civic conditions of the community, and to make efficient their volunteer service. It represents a serious endeavor on the part of young women to become active and constructive participants in the communities in which they live. Junior League members seek to be informed and intelligent citizens who assume responsible leadership in meeting the problems inherent in a democracy. The Junior League provides every member with channels of constructive work, with training for volunteer service and with occasions for learning and practicing the techniques of leadership. In addition, it helps each member realize two vital concepts: a Junior League member is not a bystander but is herself a part of the community; and the community, in turn, is not an isolated unit, but a part of the nation and of the world.

On March 16th, 1964 we had the pleasure of hearing an address by the Honorable Maurice Lamontagne, Secretary of State, at the closing session of the Conference on Biculturalism and Bilingualism which the Junior League of Montreal sponsored with the Montreal Council of Women and the Montreal Young Women's Christian Association.

In the course of his address, Monsieur Lamontagne described the Royal Commission on Bilingualism and Biculturalism and said in part "the Commission will achieve little if it has to work in a backroom of indifference or an atmosphere of conflict ..... All





Canadians of goodwill must decide now to participate actively in the work of the Commission. We cannot let the extremists on both sides undermine its efforts and destroy its usefulness".

Living as we do in Montreal, our members are deeply concerned with the problems presented by Bilingualism and Biculturalism and with the unity of Canada - our submission has grown out of concern.

You will note that our submission deals with only one aspect of your terms of reference - education; and that it is presented only in the broadest terms as the detailed aspects of any of the points which we have raised would need the experience of qualified educators.

We do not wish to present this brief in person. It is our understanding that briefs submitted to the Royal Commission in this way will be kept confidential until they are tabled by the Secretaries at a public session.

Our members would welcome implementation of any of the points which are raised on our Brief and would do their best to support them as individuals.

Yours truly,

THE JUNIOR LEAGUE OF MONTREAL, INC.

*Mrs. W. Herbert Moore*  
Mrs. W. Herbert Moore,  
Education Chairman



BRIEF TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

FROM

THE JUNIOR LEAGUE OF MONTREAL, INC.

1. In a democratic Canadian society, if the equality of the two founding races is to become an harmonious fact, it can only truly become so by understanding and through free participation of Canadian citizens - not by legislation alone.

2. After much thought and discussion, we respectfully submit that IMPROVED EDUCATION, for all ages and through all possible media, would be the best place to start in the establishment of the equality of the two founding races.

THE PRESENT SITUATION:

3. - at the present time 58% of Canada's population claim English as their mother tongue, 28% claim French and 14% claim a variety of other languages (German, Ukranian, Italian, etc.) (This information comes from the 1961 census figures as supplied in the working paper for the preparation of briefs).
4. - Our school systems are divided on the basis of religion and language. There is a wide divergence in these schools in both the overall subjects and the versions of Canada's history which are being taught.
5. - The general level of French instruction in English speaking schools and of English in French speaking schools is poor, with the "other" language not taught until the third grade or even in some cases until the high school level, and often by instructors who are not fluent in the language they are attempting to teach.
6. - Even in a "so-called" cosmopolitan city such as Montreal, a very small percentage of English speaking persons number French-speaking persons among their friends, and an equally small percentage of French have any contact with the English other than at the business level. This lack of close contacts enables the perpetuation of prejudices in both groups due to ignorance and misinformation.





7. - In areas of the country where a knowledge of the English language is important for economic advancement, a large percentage of French persons are bilingual. However in areas where the economic necessity is not present, both French and English are largely unilingual.

METHOD OF APPROACH TO SOLUTIONS

8. A clear definition is needed of the meaning of "an equal partnership of the two founding races". Much has been written of "equality of rights and opportunities for individuals", little has been written of another very necessary factor in the maintenance of a democratic society, that of responsibility - not just of government responsibility but of the RESPONSIBILITIES OF INDIVIDUALS and the contribution necessary from each of us for the maintenance of a free society. These should also be included in the definition of the equal partnership.
9. Understanding between the English and French is not possible unless we can communicate with each other - this factor is of PRIMARY IMPORTANCE - for only when we become bilingual and able to communicate, can we hope to have personal contact with the other founding race. This contact could then eventually lead to biculturalism.
10. While, no doubt, there are other possible solutions to the problem, as stated previously, we respectfully submit that IMPROVED EDUCATION is the best place to start.

RECOMMENDATIONS:

A. CONCERNING THE EDUCATION OF CHILDREN, WE RECOMMEND

11. -that the possibility of making educational systems throughout Canada more comparable be investigated. Recognizing that the field of education is under the jurisdiction of the provinces, we submit that an overall co-ordinating Educational Council, with representatives from each Province, would greatly facilitate the establishment of comparable standards. The effective functioning of such a Council would, of course, be dependent on the willingness of the representatives to negotiate and compromise.



12. — that since we, the members of the Junior League, are conscious that there have been misrepresentations of the facts, as well as instances of definite bias in some of the books of Canadian History both in English and French now in use in our schools, and that since often not sufficient importance has been placed on the contributions made by both English and French in the development of this country as well as the contribution of other ethnic groups which were so important to Canada, that there should be a reappraisal of these texts by a group of people who represent in equal numbers both French and English speaking elements and who are thoroughly qualified to make such a scholarly assessment. And also that as many of the texts of Canadian History as possible should be made available in both French and English for use in schools across the country.
13. — that bilingualism, in the sense of understanding, rather than speaking both languages fluently, is a more realistic aim for Canada. To this end we recommend that French be taught across Canada in English speaking schools by French speaking teachers or with the assistance of French language films, where the French speaking teacher is not available, and that the converse also be true, i.e. that English be equally taught in all French speaking schools from kindergarten up, by English speaking teachers or with films and suitable aides where English teachers are not available.
14. — that in areas where there are large concentrations of both English and French speaking persons, we recommend that the governments of the provinces concerned investigate the possibility of making available non-denominational schools where English and French would be taught on equal basis, with half the subjects in each language (history in French, geography in English etc.) This would have to start at the kindergarten level and could only be introduced in modified form for any pupils already at higher grade levels.





15. - that to promote understanding between the two cultures, we recommend that the idea of "Visites Interprovinciales" be expanded. This group sponsors and organizes the exchange of students on holiday between Quebec and other parts of Canada. These have done excellent work in assisting the removal of prejudice between the two races. However, this could be expanded with more east-west visits, exchanges of young people between English and French families within Quebec, not only on holidays, but for weekends, by the day or even for part of the day. Perhaps these exchanges could be arranged through the schools for those interested.

B. CONCERNING THE EDUCATION OF ADULTS, WE RECOMMEND

16. - that consideration be given, especially in the press, to more emphasis on the fact that all changes take time, that concern has been aroused and things are being done in an effort to promote better relations between the two founding races, but that in a democratic society others cannot be changed by threats and ultimatums.

17. - that although a start has been made by means of Television to produce shows which 1) teach French and 2) explain the French way of life, these could be expanded and similar shows could be done by the French channels to promote understanding of the English language and culture. In areas where there are large groups of both English and French speaking persons, we recommend the consideration of bilingual television channels with programmes alternately in French and English. It might also prove helpful to use more educational programmes on the other countries of the world. This would stimulate a greater appreciation of WORLD PROBLEMS and the need for WORLD CO-OPERATION.

18. - that the press, radio and television be used to educate citizens as to the rights and RESPONSIBILITIES of each citizen and that community participation is necessary for the good of the whole.



19. In May of this year a programme in memory of the birthdate of the late President of the United States, John F. Kennedy, was broadcast. At the beginning of the programme Mrs. Kennedy said that her husband had believed that ONE MAN COULD MAKE A DIFFERENCE (in the welfare of his country) AND THAT EVERY MAN SHOULD TRY.

20. If education could be used to promote this desire within each Canadian, then the present feeling of distance between the cultures would gradually dissolve.

Respectfully submitted,  
THE JUNIOR LEAGUE OF MONTREAL, INC.





NO.: 740-266

TITLE: "Brief to the Royal Commission on Bilingualism and Biculturalism".

AUTHOR: The Junior League of Montreal, Inc.

Brief of 5 pages; 10 recommendations

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REMARKS OF ANALYST:

This brief is positive in attitude: legislation alone will not create harmony between the founding races; the key is in improved education.

Presently, our school systems are divided on the basis of religion and language; the level of instruction in the relevant "second language" is poor. There is a lack of close contact between both groups, leading to ignorance and misinformation, whence prejudice.

A clear definition of "equal partnership between the two founding races" is needed. Emphasis must be placed upon "the responsibilities of individuals" to contribute to the maintenance of a free society

Biculturalism may follow upon bilingualism - the ability to communicate with one another.

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ATT.: RESEARCH

- P. 2 - establishment of a co-ordinating Educational Conference.

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MEMOIRE DE L'ASSOCIATION DU JEUNE BARREAU DE  
MONTREAL A LA COMMISSION ROYALE D'ENQUETE SUR  
LE BILINGUISME ET LE BICULTURALISME.

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BRIEF TO BE SUBMITTED TO THE ROYAL COMMISSION  
ON BILINGUALISM AND BICULTURALISM BY THE JUNIOR  
BAR ASSOCIATION OF MONTREAL.





## PREFACE

Le but du présent mémoire est double:

1. De dissiper les craintes et d'écarter les arguments à l'effet qu'une société bilingue franco-anglaise est impraticable ou impossible. La communauté légale de Montréal est un exemple vivant d'une telle société. Le présent mémoire est destiné à décrire comment elle est formée et comment elle fonctionne.
2. De suggérer des mesures visant à l'extension du bilinguisme dans les organismes administratifs et judiciaires relevant du gouvernement fédéral.

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## PREFACE

The purpose of this brief is two-fold:

1. To dispel those fears and dismiss those arguments that a French-English bilingual society is unworkable or impossible. The legal community in Montreal is a factual living example of such a society. This brief shall describe how it is made up and how it works.
  2. To suggest means of extending bilingualism in federal government judicial and administrative institutions.
-



THE FOLLOWING ARE A SUMMARY OF THE RECOMMENDATIONS MADE IN THIS BRIEF:

A. Concerning federal courts and quasi-judicial bodies.

1. All administrative personnel should be bilingual or alternatively there should be sufficient personnel of both languages to entertain the business of their respective language groups.
2. All judges or commissioners should be bilingual. Alternatively there should be systems of simultaneous translation or French, English or bilingual sections of the courts which could hear parties in their own language.

B. Concerning federal departments and ministries.

The Association suggests that the personnel of all government departments, etc., be sufficiently bilingual to satisfy the demands of the public.

This would not require bilingual personnel in all sections of the country, but rather mixtures of English, French or bilingual personnel according to the needs of particular areas.

There should be on-job instructions in the second language and bonuses for bilingual proficiency.

C. Concerning Legal Publications.

1. Statutes, Rules, Regulations, Official Gazette and Forms should be published in both languages in the same volume. Furthermore, they should be drafted by teams composed of French and English-speaking experts in order that both texts will take account of the legal and language traditions of both groups



- C. 2. Law reports: All official law reports should be bilingual; in particular all head-notes should be in both languages, as well as titles, headings, tables, indexes, etc.

SOMMAIRE DES RECOMMANDATIONS:

A. En ce qui a trait aux tribunaux et aux organismes quasi-judiciaires de juridiction fédérale:

1. Tout le personnel devrait être bilingue ou alternativement certains membres de celui-ci devraient être d'expression française et d'autres d'expression anglaise, chaque groupe étant chargé des affaires dans sa propre langue.
2. Tous les juges ou commissaires devraient être bilingues. Alternativement, l'on pourrait soit adopter un système de traduction simultanée soit diviser les tribunaux en sections composées de juges de langue anglaise pour entendre les litiges entre les parties de langue anglaise, de juges de langue française pour entendre les litiges entre les parties de langue française et de juges bilingues pour entendre les causes de langue mixte (français et anglais), le tout sujet à modification par entente entre les parties en cause.

B. En ce qui a trait à l'organisation des ministères:

L'Association suggère que le personnel de tous les ministères soit suffisamment bilingue pour répondre aux besoins du public. Ceci n'exigerait pas l'emploi d'un personnel bilingue d'un bout à l'autre du pays, mais plutôt d'un personnel composé d'éléments anglais et français ou bilingues, selon les exigences du milieu.

L'on devrait à cette fin enseigner la langue seconde au travail et récompenser sa connaissance au moyen de boni.





C. En ce qui a trait aux publications légales:

1- Lois, ordonnances, règlements, Gazette  
officielle, formules, etc.

1. Les textes proprement dits:

L'on devrait publier tous ces textes dans les deux langues, avec le français d'un côté et l'anglais de l'autre.

2. Rédaction des textes:

Les textes devraient être rédigés par des équipes composées de personnes d'expression française et de personnes d'expression anglaise, afin que les traditions juridiques des deux groupes ethniques ainsi que le génie des deux langues soient respectés.

2- Revue juridique

L'Association recommande que tous les rapports juridiques officiels soient bilingues et qu'en conséquence les jugés soient dans les deux langues ainsi que les titres, les en-têtes, les références, les tables, les index, etc.

1ère PARTIE: L'ASSOCIATION DU JEUNE BARREAU DE MONTREAL

1. - STRUCTURE OF JUNIOR BAR ASSOCIATION OF MONTREAL

The Junior Bar Association of Montreal is a professional association for members of the Bar of Montreal in practice for ten years or less. Founded more than 50 years ago, the Association now has about 450 active members and several hundred more who participate in its programme from time to time.

The purpose of the Association is to bring together the younger members of the Bar of Montreal in a programme of educational and social activity of common interest to them, for the purpose of establishing closer relations among members of the profession, and promoting greater understanding of matters of interest to the profession.



The programme of the Association is directed by a Council and four executive officers who are elected annually. The Council is composed of a fixed proportion of French and English speaking councillors. The President must be English speaking every three years, and the other officers are similarly alternated between the two language groups.

2. REASONS FAVOURING THE EXISTENCE OF BILINGUALISM  
WITHIN THE ASSOCIATION

Bilingualism is likely to be found where there are economic, professional or other pressures to learn a second language. It can flourish only where there is exposure to the two languages. The legal community of Montreal is particularly subject to such pressures and enjoys an unusual degree of exposure.

Many Montreal lawyers come from families which speak both languages. Many are brought up in communities or attend schools or colleges where their friends or teachers speak a second language. Many pick up a second language at summer camp or on a summer job. In Montreal, anyone who wishes to become bilingual has access to newspapers, radio, television and films in both languages.

By the time he reaches a faculty of law, the average Quebecer probably has at least a reading knowledge of the two languages. During his four years at university, this knowledge is likely to be broadened. Law is taught both in French and in English and many students of one language attend a university of the other.

On graduation, bilingualism is an asset for a lawyer looking for employment in practice, in industry or in the civil service. Most of the larger Montreal law firms employ both French and English speaking lawyers, and operate, to some extent, in both languages. Many lawyers have both French and English speaking clients. Finally any lawyer who has aspirations to become a judge or to enter politics must be bilingual.





Not only are the incentives for bilingualism particularly strong in Montreal, but some of the important obstacles found elsewhere do not affect Montreal lawyers. For example, many of the problems of bilingualism result from the minority-majority relationship between French and English in Canada and North America. The French minority struggles to obtain respect for the right to use its language. In many parts of the country even the well disposed members of the English majority have difficulty in obtaining access to spoken or written French. In Montreal, the minority-majority relationship between French and English is reversed. Hence, within the legal community, there is no question of the right to use either language and no problem of access to either language.

3. - LE BILINGUISME TEL QUE PRATIQUE AU SEIN DU  
JEUNE BARREAU

A. Le bilinguisme dans les rapports entre avocats.

En général, la communication entre les membres s'établit assez facilement car presque tous lisent et comprennent l'autre langue et la plupart la parle. Un membre d'expression anglaise, par exemple, n'éprouvera aucune difficulté à suivre un symposium conduit en français et son confrère de langue française n'éprouvera aucune surprise à se faire répondre en anglais par un confrère à qui il aura adressé la parole en français au cours d'un coquetel.

Il faut noter que, dans ces dernières années, deux facteurs se sont combinés pour rendre l'usage du français plus fréquent, à savoir:

- a) la réticence de certains canadiens d'expression française d'employer automatiquement l'autre langue;
- b) la tendance chez un grand nombre de canadiens d'expression anglaise à étudier le français:



Lorsqu'ils correspondent, par contre, nos membres écriront chacun dans sa langue maternelle, à moins que l'emploi de certains termes techniques ou encore la nature du sujet, n'exigent l'emploi de sa langue seconde.

Au sein du conseil de l'Association, le bilinguisme lui, règne en maître car les séances du conseil se font dans les deux langues, plusieurs membres employant tantôt une langue, tantôt l'autre.

#### B. Le bilinguisme devant les tribunaux.

Audébut de sa pratique, le jeune avocat devra fréquemment passer une partie considérable de son temps devant les tribunaux. Etant donné que dans presque toutes les causes l'on doit entendre des témoins et de langue française et de langue anglaise, il est absolument nécessaire, pour lui, de posséder les deux langues.

Cette nécessité s'impose davantage dans le contre-interrogatoire des témoins adverses, car l'art de l'avocat résidera souvent dans sa faculté de devancer les témoins par la pensée et de leur tendre des pièges destinés à les faire contredire ou varier leurs témoignages antérieurs. L'argumentation requerrera aussi parfois l'emploi de la langue seconde.

Nous croyons pouvoir affirmer que la plupart des membres du Jeune Barreau qui se présentent devant les tribunaux de la province de Québec sont bilingues.

#### CONCLUSION

Quoiqu'il soit assez difficile de généraliser, nous estimons que la majorité des jeunes membres du Barreau ne considèrent pas notre caractère bilingue comme étant un fardeau lourd ou difficile à porter. Au contraire, une bonne partie d'entre eux pense avoir été enrichie par ce dualisme linguistique.

En tout état de cause, bien que le système soit loin d'être parfait, il fonctionne suffisamment bien pour



permettre aux avocats des deux langues de communiquer entre eux, avec les juges, avec les clients et les témoins.

A ce point de vue, il est donc au Canada, au moins une association où le bilinguisme existe. C'est un état de chose que le Jeune Barreau voudrait encourager.

2nd PART:            THE EXPERIENCE OF MONTREAL LAWYERS WITH  
FEDERAL AND QUEBEC LEGAL INSTITUTIONS.

Most Quebec lawyers have the occasion to deal with both Federal and Quebec legal institutions. On the one hand they encounter courts, boards, statutes, etc., which are dominated by English speaking tradition and personnel and on the other hand, equivalent institutions dominated by French speaking tradition and personnel. With the benefit of this experience, we wish to point out those institutions which we feel are relatively bilingual, those which are not, the reasons in either case, and finally some suggestions as to what we would expect in the way of bilingualism from them.

1. -            COURTS AND BOARDS

According to Sec. 133 B.N.A. (1867) either the French or English language "may be used by any person or in any pleading or process in or issuing from any Court of Canada established under this Act, and in or from all or any of the Courts of Quebec".

The Courts affected directly by this section should be all the Courts in Quebec (The Superior Court; Court of Queen's Bench; The Magistrate's Court; Court of Sessions of Peace; The Municipal Courts) and the following Federal Courts - The Supreme Court of Canada; The Exchequer Court; The Admiralty Court; and the recently established Divorce Court, (in fact a committee of the Senate.)

However, it is felt that this section also applies to quasi-judicial bodies such as Boards and Commissions - In Quebec: Labor Relations Board; Liquor Board; Transportation Board, etc.- Federally: Tax Appeal Board; Tariff Board;





Transportation Board; etc...

From the experience of this Association, the Courts and Boards of Quebec, especially in the Montreal area, are satisfactorily bilingual (in nearly every aspect). Lawyers freely use French and English both in writing and orally. This is possible due to the ability of the judges and administrative personnel of the Courts to understand and speak both languages. When a jury is required and the language of the litigants is French and English, they have the right to demand a jury in which half of the jurors are French speaking and the other half English speaking.

A similar situation however does not exist in the federal courts. Despite Section 133 B.N.A. (1867) which permits a French speaking lawyer to use his own language before the Courts, this in fact, has not been possible or practical. Up to the present, the majority of judges on the Supreme Court could not understand French. If a lawyer wished to convince the judges he would have to draft his factum in English and argue in English. This was necessary if he was to serve the best interests of his client. On the other hand, there has never been a French speaking judge on the Supreme Court who could not understand and speak English. It seems that bilingualism has been a requirement for French speaking judges but not for their English speaking counterparts.

This Association believes that the Supreme Court should be made practically bilingual so that a French speaking lawyer may use French before it in the same way that an English speaking lawyer can use his language before the Quebec Court of Appeal.

This may require:

a) That all administrative personnel be bilingual or alternatively that some of the personnel be French speaking and some English speaking. Each group would handle cases involving its own language; and



b) That all judges be bilingual or alternatively that the Court be equipped with a system of simultaneous translation. As a further alternative, the Court could be divided into sections composed of English speaking judges who would hear cases involving English litigants, of French speaking judges who would hear cases involving French litigants and of bilingual judges in order to hear cases in which the parties were of different (English & French) languages. Reference to a section would be decided by option and/or arrangement between the attorneys.

The situation in the Exchequer and Admiralty Courts, and in most of the Federal Boards is somewhat similar to the Supreme Court. However, those Courts and Boards which go on circuit and sit in Quebec, often provide French speaking judges. Those on the other hand which sit only at Ottawa are rarely bilingual. An important exception is the newly established Divorce Court, its first judge being bilingual. It is suggested that all these Courts and Boards be made practically bilingual either by requiring that all personnel be bilingual, or by establishing simultaneous translation or by providing sections composed of English speaking judges who would hear cases involving English litigants, of French speaking judges who would hear cases involving French litigants and of bilingual judges in order to hear cases in which the parties were of different (English & French) languages.

## 2. GOVERNMENT DEPARTMENTS

Whereas it is relatively easy to carry on business with Quebec government departments in either French or English, this is not always so at Ottawa. In the Department of Justice, civil law section, there is no difficulty; and in the criminal law section, little difficulty. However, the Combines Investigation Section is almost entirely English speaking. In the Finance Department, the officials who deal with Quebec are generally French speaking and bilingual. In brief,





our investigations reveal that the situation varies considerably from department to department.

This Association suggests that all departments be sufficiently bilingual so that they can serve the public and legal profession in both French and English. This would not require bilingual personnel in all civil service positions or in all parts of the country. It would however require French and English personnel or bilingual personnel, including department heads, wherever there was sufficient demand for service in both languages. Measures to stimulate bilingualism such as "on-the-job" language training" and the bonus system are to be encouraged.

### 3. - LEGAL PUBLICATIONS

#### A. Statutes, Orders & Regulations: Official Gazette:

In the Province of Quebec, all statutes, orders and Gazettes are printed bilingually in the same volume, whereas federally, there are separate volumes for the English and French versions. The Quebec statutes are set up with the French and English texts side by side on the same face of the page. We would suggest a similar publication of federal statutes. It would give notice to all Canadians that French and English are our official languages; it would familiarize them with this fact; and would accustom them to their use. It would also act as an aid to interpretation. It is further suggested that this method of publication be applied to Orders & Regulations: The Official Gazette; and to all governmental forms (income tax; succession duties; corporation reports; etc.).

All other aspects of these publications should likewise be bilingual - i.e.: the title pages; the index; instructions, etc..

As to the language used in the texts of these publications there is much to criticize. This applies particularly to the statutes and the Orders. Our French speaking



confreres find the French language texts of very low quality. It appears that this is due to the fact that in most cases, the statute is first drafted in English and then translated into French. It is suggested that a better quality of French and a more identical expression of both texts would result if the statute was drafted by a team consisting of a French speaking person and an English speaking person, both of them understanding the other language. Whereas there may be several ways of expressing an idea in any one language, there may however be one way which would better allow a translation or similar expression in another language.

Such a system of drafting statutes would likewise allow the drafting in a manner which would take into account both the Civil and Common Law traditions which are practiced by the lawyers of this country. This would guarantee that the language of the statute would be consistent with both legal systems.

B. - CASE REPORTS

This Association recommends that all official reports of Federal Courts and Boards be made bilingual. This does not mean that we expect all judgments to be rendered in English and French or even translated from one language to the other. It is expected that a judge will render his judgment in the language which is most convenient for him. We would expect however that all headnotes be translated; that the description of the parties be in the same language as the pleadings; and that indexes, notices, references, title pages etc... be found in the report volume in both languages.

We would recommend a similar publication of private reports which are distributed on a national basis- i.e.: Bankruptcy Reports, Criminal Reports, Tax Reports, etc..... We understand that the government does not exercise direct control over these reports, but it may be possible to exert some influence.



3rd PART - LEGAL EDUCATION

In order that all Canadian lawyers have some knowledge of the other legal system in their country, we would recommend that all Canadian law schools offer a course in which the principles of the Civil or Common law systems would be taught. Such a course would have practical value for any lawyer who was appointed judge to a federal court, who worked for a federal government department, or for the legal department of a national commercial company. Furthermore, such a course would contribute to the general legal education of the lawyer.

CONCLUSION

En terminant, l'Association croit nécessaire d'insister sur le fait que quelque soit le degré de bilinguisme pratiqué au sein des organismes fédéraux, celui-ci ne serait qu'illusoire si le génie des deux langues n'était pas respecté et si le bilinguisme ne se bornait qu'à la seule traduction de l'anglais au français.

L'ASSOCIATION DU JEUNE BARREAU  
DE MONTREAL









TITLE: Brief to be submitted to the Royal Commission on Bilingualism and Biculturalism/ *Memoire ... à la Commission Royale d'enquête sur le bilinguisme et le biculturalisme.*

AUTHOR: Junior Bar Association of Montreal/  
L'Association du Jeune Barreau de Montréal

Brief of 12 pages ; 19 recommendations

REMARKS OF ANALYST: This brief consists of alternating French and English sections. Only the preface and summary of recommendations are rendered in both languages. The main thesis of this brief is that bilingualism should be extended in principle and practice within the legal community and before the judicial and administrative institutions of the Federal Government, in conformity with the "Genius" ("Genie") of the two languages. The authors view their association as a paradigm of what may be accomplished while admitting that material motives lie at the root of this achievement.

The numerous recommendations made are all aimed at the extension of the use of French at the judicial-administrative levels of the Federal Government.

Contrary to most advocates of bilingualism, the authors call for "a French-English bilingual society" on an integral rather than parallel basis.

#### ATT.: RESEARCH

- Verify the extent to which the Association is bilingual in its day-to-day activities and procedures.
- Verify "Bilingual capacity" in the legal profession of Montreal.
- Verify charges re Federal Courts and Boards. -- pages 7-9

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#### CONCLUSION

12





The Association was founded more than 50 years ago, its membership consisting of lawyers "in practice" for less than 10 years. About 450 members are "active" with several hundred additional participants. The Association is governed by 4 executive officers and a Council with a fixed ratio of French and English speaking councillors. Officerships are alternated between the language groups, the President being English-speaking every 3 years.

Incentives for Bilingualism

Page 4-5

These are principally material and professional, although familial background, education and the mass media contribute to widespread command of the two languages in the legal community. Also the reversal of the minority-majority relationship in favour of the French in the City of Montreal raises no question of "right".

Bilingualism within the Association

Page 5-6

1. Among Lawyers

Communications and contact are facilitated by the almost universal knowledge of both languages within the Montreal Legal Community. But the use of French has been extended by the reluctance of some French lawyers to use "l'autre langue", and the increasing tendency among anglophones to study French. Members correspond in their respective mother tongues, except where technical factors interfere; similarly bilingualism is the rule in the Association's Council.

-- Before the Courts

Page 6

Since a lawyer's early career is spent largely "in Court", professional necessity to hear, examine and cross question witnesses of both linguistic backgrounds produces, perforce, bilingual capacity which is almost universal.

Far from being considered a burden, most feel enriched by this knowledge. The existence of at least one bilingual body is a state of affairs which the Association would like to see extended.

Experience with Federal and Quebec Legal Institutions

Page 7-10

The authors would like to see the extension of Sec. 133 B.N.A. Act (1867) to "Quasi Judicial Bodies such as Boards and Commissions": E.G. in Quebec --- The Labour Relations Board, Liquor Board, Transportation Board, etc., Federally, - the Income Tax Appeal Board, Tariff Board, Board of Transport Commissioners, etc.

The authors argue that while the situation in Quebec Courts is satisfactory, there is much to be desired in the Supreme Court of Canada where many English-speaking judges lack French forcing French-speaking lawyers to draft their "Factum" and argue in English. Supreme Court personnel, and judges preferably, ought to be bilingual, or systems of simultaneous translation should be provided. Failing this separate English/French and mixed panels of the S.C. should be established. Similar observations are made re the Exchequer and Admiralty Courts. (only the Divorce Court is exempted from criticism).

The situation varies considerably from department to department", ranging from good in the case of Justice and Finance to poor regarding the Combines Investigation Section.

Measures to extend bilingualism in Government Departments through "on the job" training and bonuses are advocated.

Legal Publications

Page 10-11

Federal Statutes, Orders and Gazettes should be printed with parallel French and English Texts as in Quebec (not in separate volumes). The quality of the French text could and would be improved by employing



~~French-speaking legislative draftsmen not merely translators. Case reports of all types should also be rendered in both languages.~~

#### CONCLUSION

What is required is not simply translation but respect for the "Genius" of the two languages.



BACKGROUND PAPERS

Brief #: 740-270

Junior Bar  
Association of  
Montreal

MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERS

- a) Consists of 450 active members who have been in practice for ten years or less.
- b) Four elected officers composed the executive

2. PURPOSES

- a) Unites the younger members of the Bar of Montreal in a program of educational and social activity. This promotes greater understanding among its members and in turn better relations within the profession.

3. PREPARATION OF BRIEF

- a) Prepared in both French and English
- b) A general assembly approved the brief presented to them by an appointed committee. In electing the executive, an English-speaking president must preside at least every three years and similarly, the other officers are alternated between the two language groups.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

- p. 9            (1) Could you elaborate on the various methods the Supreme Court might use to deal with French and English speaking cases?





Brief submitted to the Royal Commission  
on Bilingualism and Biculturalism by:

R.J. Joy,

9 Lakeview Terrace, Ottawa

1. Recommendations:

I. That demographic data published by the Commission should segregate the figures for the border counties of Ontario and of New Brunswick, rather than leaving these grouped with figures for the remainder of those provinces; such segregation will permit study of relatively homogeneous areas and bring out the fact that all minorities (including the non-French in Quebec Province and Northern New Brunswick) have been diminishing in importance relative to the total population of their respective geographical areas.

II. That tables be made available by the Research Section of the Commission to show the historical progress of assimilation; a sample table is provided which indicates that, except in the border areas of Ontario and New Brunswick, three out of four young adults of French ethnic origin living outside Quebec now use English as the language of the home.

III. That further research be made upon the environmental factors encouraging bilingualism; such a study may lead to the conclusion that the proportion of bilinguals among Canada's population will continue to decline as the present minorities gradually die off.

IV. That special attention be paid to the existence, on Montreal Island, of two quite distinct communities, one being, in effect, the third-largest city of English-speaking Canada.

Very interesting  
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Too rigid

(P4)

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2. Choice of Homogeneous Geographical Areas for

Clearest Presentation of Census Statistics:

Appendix V of the Preliminary Report divides Census statistics for Quebec Province into two sectors, Metropolitan Montreal and Elsewhere. To this extent, the Report acknowledges that presentation of figures by homogeneous areas, rather than by entire provinces, is necessary for correct interpretation of demographic material.

However, for informative analysis of statistics on such matters as bilingualism and assimilation, it is necessary to divide not only Quebec Province but also Ontario and New Brunswick into two separate areas each, to segregate:

- a) The eleven border counties of Northern and Eastern Ontario; and
- b) The seven counties of Northern New Brunswick.

Arrangement of Census results into homogeneous areas permits us to observe that, in each such area, the minority (whether French or non-French) is decreasing in numbers relative to the total population of the area:

Table 1: Persons of French Mother Tongue as a  
Percentage of the Total Population in each area

Census Year Age Group	1941 <u>all ages</u>	1951 <u>all ages</u>	1961 <u>all ages</u>	1961 <u>0-4*</u>
4 Atlantic Provinces, excl. Northern N.B.	7**	4	4	3
Northern N.B.	59	60	59	61
Quebec, excl. Montreal	91	92	92	93
Metro Montreal	63	65	65	68
N. & E. Ontario	33	32	29	28
Ontario, elsewhere	2	2	2	1
4 Western Provinces	4	4	3	2

\*Figures for children aged 0-4 are of importance when discussing school questions, as well as in the forecasting of future population trends.

\*\*Newfoundland excluded in 1941





3. Assimilation of French Ethnics living outside Quebec:

On Page 81 of the Preliminary Report, reference is made to the hope expressed by spokesmen for the French minorities that their groups would be capable of surviving "in spite of the obstacles that are sometimes put in (their) way". On Page 119, the Commissioners themselves state that the French minorities are an important deterrent to separatism. In view of these statements, the actual state of assimilation of the minorities is of considerable importance and merits detailed examination.

In Table 1 we have already shown that the French minorities, as well as the non-French minorities in Quebec and Northern New Brunswick, are declining in importance relative to the total population of their geographical areas. The following table deals specifically with the French groups living outside Quebec and indicates that, except in the border counties of Ontario and New Brunswick, assimilation has already progressed to such an extent that it is difficult to foresee any reversal of the trend:

Table 2: Apparent Assimilation of Persons of French  
Ethnic Origin living outside Quebec Province

Census Year Age Group	1941 <u>all ages</u>	1951 <u>all ages</u>	----- <u>all ages</u>	1961 <u>10-14</u>	--- <u>0-4</u>
Newfoundland	n.a.	76	82	93	94
N.S., P.E.I. & Southern N.B.	36	47	54	66	71
Northern N.B.	1	3	4	5	8
N. & E. Ontario	8	13	16	21	27
Other Ontario	48	51	58	73	80
Prairie Prov.	14	28	39	51	61
B.C.	49	54	61	83	88

The above figures for Apparent Assimilation have been calculated from comparison of the "Mother Tongue French" with "Ethnic French" population figures for each area. In reading such figures, it should be kept in mind that Census figures subsequent to 1931 have contained an inherent bias



in favor of the French language due to the wording of the question on Mother Tongue which, since 1941, has not required that a person listed as being of French Mother Tongue should have any more than a recollection of that language, if it was the one he first learned. Thus, it is only by referring to the figures for the language spoken by children that we can obtain from the Census a true picture of the actual language now being used in the home; these figures indicate that, except in Quebec and the border counties of Ontario and New Brunswick, three out of four young adults of French ethnic origin have been assimilated to the English language.

4. Factors affecting bilingualism:

Analysis of Census figures shows that not only the degree of bilingualism but also the age at which the second language is learned vary enormously from one part of the country to the other. Thus, 95% of the French-Canadian children living in St. Boniface are bilingual before the age of 9; in sharp contrast, children in Chicoutimi are still 90% unilingual at school-leaving age.

The following table presents figures for three distinct groups of cities. The first three are located inside French Canada, the middle group are in Quebec and have overwhelmingly French populations but are subjected to anglicizing influences from Montreal or Ottawa while the last four are in provinces where English is obligatory in the schools:

Table 3: Percentage of Bilinguals among Male Persons  
whose Mother Tongue is French, 1961 Census

Age Group	<u>5-9</u>	<u>10-14</u>	<u>15-19</u>	<u>25-34</u>
Chicoutimi	1	1	9	(33) ?
Shawinigan	1	3	18	44
Quebec City	2	5	23	44
Jacques Cartier	4	9	34	58
Montreal North	5	17	48	66
Hull	12	33	70	84
Cornwall	72	93	97	97
Sudbury	87	97	98	97
Moncton	88	98	97	97
St. Boniface	96	98	99	98



5

These figures lend strength to the belief that most people will learn a second language only when subjected to environmental and economic pressures. Thus, it can probably be concluded that the proportion of bilinguals among Canada's population will continue to decline as the linguistic minorities (English-speaking in the hinterland of Quebec, French-speaking outside Quebec) gradually die off; we might also conclude that future bilinguals will be found to an ever-increasing extent only within that narrow band along both sides of the Quebec border where the two languages meet on more-or-less equal terms.

#### 5. Montreal: The Two Solitudes

On page 124 of the Preliminary Report the Commissioners state "We believe that Montreal must be a field of detailed research"

Such research will bring to light the fact that there are two separate and distinct communities on the Island of Montreal and that the ethnolinguistic frontier between English and French Canada lies along St. Lawrence Boulevard rather than on the Ottawa River.

*This area  
is a  
major  
one*

The South, East and North of the Island constitute what is sometimes referred to as the second-largest French city in the world. Of its 1,200,000 inhabitants, 77% are of French ethnic origin and, including bilinguals, 87% of the population can speak French while fewer than half claimed a knowledge of English. Here the immigrants, chiefly of Italian origin, assimilate toward the French language and, despite the existence of English-speaking enclaves in Verdun and St. Ann, there can be no doubt but that this city is an integral part of French Canada.

In sharp contrast is the community occupying the higher ground of the West and Centre of the Island. From Senneville to St. Lawrence Boulevard stretches what might best be described as the third-largest city of English-speaking Canada. Of its 550,000 inhabitants, 86% speak English although only 35% are of British ethnic origin; fewer than half speak French, although 28% of the population is of French ethnic origin, and not only immigrants but even many of the French-Canadians who settle within its limits are assimilated to the English language.

The existence of these two solitudes on the one island appears to merit considerable study.





For Publication: Noon, December 16, 1965

Press release to accompany brief presented to the Commission by R. J. Joy

The attached brief was submitted to point out that assimilation of the French-origin minorities in most parts of Canada is far more severe than seems to be generally realized; many of the projects for preserving these minorities appear to have been based on hopeful assumptions that ignore the harsh realities presented by Census figures.

Although, as the Preliminary Report of the Commission points out, there are some 850,000 Canadians of French mother tongue living outside Quebec, the majority of these are, actually, to be found just across the provincial boundary, in the northern part of New Brunswick or the eastern and northern counties of Ontario.

Elsewhere in Canada, among a total population of almost twelve million, the 1961 Census could find only 560,000 persons who claimed to be able to speak French, including the many for whom this was merely a second or third language. In the Western Provinces, in Southern Ontario and in the Atlantic Region, assimilation has (except, possibly, in a few little islands such as St. Boniface) already progressed past the point at which the French language has any real expectation of survival.

The extent to which those of French origin have abandoned the language of their grandparents is shown by the 1961 Census. Excepting those living in Quebec and the border regions of Ontario and New Brunswick, three out of four young adults are now using English as the language of the home. This is particularly remarkable when compared with the figures of the 1931 Census: at that time, two out of three were still using French.

Meanwhile, the English language is losing its importance in Quebec: In the area north and east of Montreal, which includes the St. Maurice Valley, Quebec City, Lake St. John and the lower St. Lawrence, the 1961 Census found that 84% of the population spoke "French



Only", as compared to 2% speaking "English Only" and 14% bilingual. This trend will accelerate as the French-Canadian universities gradually improve their output of professional and managerial personnel and, thereby, permit French to become the language of work in most parts of the province.

The two languages appear to be able to co-exist only within a narrow "Bilingual Belt" along the Quebec border, including the Ottawa Valley, Montreal and Northern New Brunswick. Elsewhere, two trends are clearly visible from the Census figures: abandonment of the interior of Quebec by those of British origin and disappearance, through assimilation, of the French language from the two-thirds of Canada that lies outside a line drawn from Sault Ste. Marie through Ottawa to Cornwall, on the west, and from Edmundston to Moncton, on the east.

This is the subject of a book that will be published shortly by Mr. Joy under the title: "From Moncton to The Soo".

To show the extent to which assimilation has reduced the numbers of those outside Quebec who still speak French, the following figures for assimilation of young adults of French origin have been calculated from the 1961 Census of Canada (\*).

	Apparent Assimilation
Newfoundland	94%
Prince Edward Island	68%
Nova Scotia	73%
Southern New Brunswick	71%
Northern New Brunswick	8%





Quebec	negative
North & East, Ontario	27%
Southern Ontario	80%
St. Boniface	15%
Other Manitoba	60%
Saskatchewan	65%
Alberta	70%
British Columbia	88%

\* Those who may be interested in checking these calculations are referred to Census Bulletins 1.3-2 "Ethnic Groups by Age Groups" and 1.3-5, "Language by Age Groups", both readily available from the Queen's Printer. The language actually being used in the home is obtained by taking the figures for the 0-4 age group, the children of these young adults.



BACKGROUND PAPERS

Brief #: 750-535

R.J. Joy

OTTAWA

A. INFORMATION ON INDIVIDUAL

No information.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

Q. 1 Segregation of border areas  
Your demographic research seems to point out an ever-increasing assimilation of minority groups, and a decline in bilingualism, except in "border areas" where the two groups meet. (French and English) What conclusions do you draw from these discoveries, and what in your view is their import for the work of this Commission.

page 1  
rec 2

Q. 2 Has his census analysis been extensive enough to show whether or not the two exceptions noted are the only exceptions? For instance what about St. Boniface, the area around Gravelbourg in Saskatchewan and the "French Shore" of Nova Scotia?

Q. 3 Montreal Study  
Could you tell us more about the study you cite on the Island of Montreal, and what its implications are for the work of this Commission. Did you yourself undertake this study, what conclusions have you reached about "the existence of these two solitudes on the one island"? What could a more detailed study accomplish? Should that be the work of the Commission, or some other agency?

Section 3  
last para.

Q. 4 Would he explain his last sentence please. The 1961 Census defines "mother tongue" as the language first learned in childhood and still understood." Surely this is more than "a recollection of that language as Mr. Joy claims it is.

Q. 5 Second language  
Do you see any value in the possession by a Canadian of two languages? Should they be taught at a young age, as is the case in the introduction of the second language in St. Boniface.



General

- Q. 6 From Mr. Joy's studies of the Census material has he any recommendations regarding further types of information that should be gathered at the next census to throw additional light on bilingualism or biculturalism. Does he feel that any material now gathered should be presented in a different way to facilitate study of these questions?

August 31, 1965





TITRE:

AUTEUR: Le Comité ouvrier juif du Canada.

Mémoire de 11 pages; 1 recommandation

REMARQUES DE L'ANALYSTE:

Le Comité ouvrier juif a le plus grand respect pour la culture canadienne-française dont la survivance et la vitalité constituent la meilleure preuve de l'efficacité de la Confédération.

Le Comité croit que les anglophones doivent comprendre que ce qui se passe dans le Québec peut être une cause d'un plus grand rapprochement entre les deux principaux peuples du Canada, si le défi présent est relevé.

A L'ATTENTION DE LA RECHERCHE:

TABLE DES MATIERES:

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RECOMMANDATIONS: . . . . . 8, 1er parag.

MEMOIRE:

Le Comité ouvrier juif de Montréal . . . . .	1
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Le bilinguisme . . . . .	8
Les conditions d'une Confédération consolidée . . . . .	9



Le Comité ouvrier juif du Canada: p. 1

- fondé il y a 30 ans
- siège social: 4848, boulevard Saint-Laurent, Montréal
- principe de base: "tous les Canadiens doivent avoir la possibilité de jouir de droits égaux, sans égard à leurs races, religions et couleurs." p. 1
- Intérêt du Comité pour les problèmes actuels entre anglo et franco-Canadiens qui affectent tous les Canadiens, quelle que soit leur origine.
- Nécessité de trouver des solutions à long terme, non pas dans la suppression des aspirations nationales, mais dans le respect et l'appréciation des différentes valeurs culturelles.

La culture canadienne-française et la Confédération: p. 2

- Respect pour cette culture qui, bien que minoritaire, a survécu;
- survivance et vitalité qui constituent "les meilleures preuves de l'efficacité de la Confédération." p. 2
- "...à l'heure actuelle, l'éthos de la Confédération en est un de pluralisme culturel." p. 2
- L'héritage socio-politico-culturel canadien doit être consolidé et non délaissé.
- Traditionnellement, le C.F. s'est servi du conservatisme comme armure contre l'influence anglo-saxonne dans tous les domaines: langue, culture, institutions;
- attitude généralement bien accueillie par les C.A.: d'une part, elle constituait un rempart contre l'américanisation, d'autre part, elle favorisait l'exploitation économique et politique.
- Caractère explosif de l'élan socio-économique actuel du Québec, conséquence d'un long refoulement et cause de nouvelles tensions;
- Devoir pour les non-francophones de comprendre les raisons de cette explosion et d'apprécier les transformations en cours.
- Les solutions qui s'imposent doivent s'inspirer de la tradition et de la culture canadiennes, exprimées dans le principe du pluralisme culturel.





- Nécessité d'accepter l'existence de deux nations qui n'est pas incompatible avec celle d'une entité politique commune
- Pluralisme qui n'a pas comme équivalent le multilinguisme, lequel est vigoureusement rejeté U
- L'enseignement des deux langues; - obligatoire au niveau supérieur dans toutes les écoles du pays; - à tous les niveaux dans certaines régions.
- Droit laissé aux autres groupes de conserver leur langue et leur culture propres;
- L'apport de ces groupes devrait être connu et apprécié de tous les Canadiens par l'intermédiaire des grands moyens de communications; leurs contributions culturelles encouragées par les gouvernements et les organismes comme le Conseils des Arts

Le bilinguisme: p. 8

- Acceptation par les Juifs du Canada du principe et de la pratique du bilinguisme intégral;
- Dans le Québec, obstacle de la confessionnalité des écoles qui a été pour une grande part une cause de l'isolement des groupes ethniques de la culture française. C'est le cas des Juifs francophones en particulier.

Conditions d'une Confédération consolidée: p. 9

- Le réveil nationaliste des C.F. et l'industrialisation accélérée du Québec devraient contribuer au rapprochement des deux groupes.
- Le développement culturel du Québec est lié à son développement économique qui doit être égal, sinon supérieur, à celui d'autres régions canadiennes.
- D'où la nécessité d'une planification et d'investissements de l'état dans le secteur industriel;
- s'ensuivra une plus grande similitude socio-économique entre les 2 groupes, propre à atténuer une des raisons actuelles de tension, et, par voie de conséquence, à faire naître un sentiment plus profond de participation à part égale au développement du pays.



- L'accroissement du dialogue: défi qui, s'il est relevé, peut et doit renforcer la Confédération.
- La révolution du Québec n'est pas nécessairement destructive puisqu'elle se déroule dans un système démocratique;
- toutefois, danger des sous-produits tels que le nationalisme excessif et le racisme;
- Pour les éviter, les C.F. doivent apprendre à vivre le biculturalisme et le bilinguisme et en accepter le principe.
- Vouloir un Québec unilingue, c'est aller contre les principes de la démocratie culturelle.
- Volonté des Juifs du Canada de contribuer au rapprochement des deux groupes; même volonté chez les autres groupes ethniques.



CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-252
Jewish Labor Committee of Canada
MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

- a) Founded 1935
- b) Represents a number of trade unions with predominantly Jewish members (clothing trade, furs, bakeries, some fraternal organizations, and one or two Jewish political groups.)
- c) Members contribute voluntarily.
- d) Similar groups exist in Toronto and Winnipeg.

2. OBJECTIVES AND FUNCTIONS

- ✓ a) To speak for Jewish workers.
- b) To initiate and support improved human relations on the basis of non-discrimination.
- c) To cooperate with Jewish Labor organization in the United States.
- d) To support relief projects overseas in France, Belgium and Israel.
- e) Has initiated and still works for anti-discrimination laws (eg. Fair Employment Practices Acts, Fair Accommodation Practices Acts).
- f) Oriented to social democratic principles.
- g) After World War II was active in assisting people in Displaced Persons Camps to migrate to Canada.

(NOTE: The above information was obtained from Mr. Kalmen Kaplansky of Canadian Labor Congress, who was president of the Committee from 1946-57 and is now a vice-chairman)

3. PREPARATION OF BRIEF

- a) Professor Learner of McGill University was charged with preparing the draft.
- b) Members of the Committee were consulted from time to time.
- c) The Executive has revised the text as presented.





B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

- p.1, para. 2 (1) Some of the ethnic groups feel that the Terms of Reference of the Commission are discriminating; that it includes from the equal partnership Canadian citizens other than English or French origin. The Committee's comments on this would be interesting.
- (2) "It believes that the fulfillment of these aims..." From your experience, can you give us a few examples of accomplishments "to the enrichment of all."
- p.2, para. 2 (3) But some other ethnic groups seem to feel that French Culture made no more contribution than others in the West. What explanation would the Committee give to this conviction.
- p.3, paras.1, 2, 3, 4. (4) ".... must be sufficiently flexible to adapt themselves to those changes which are required for the most successful evolution of the system as a whole..." Specify what this "sufficiently flexible" should mean in practical terms on the part of English Canadians, French Canadians, and the "Third Group."
- p.4, para 3 (5) Some other ethnic groups believe that while the Federal Civil Service, Parliament, etc. should be bilingual, each province must have the right to decide what language: Polish, German, Ukrainian etc. would be the most acceptable, as a second official language of the province. Would the Committee comment on this?
- p.6, Recomm. (6) Inter-Cultural Council. What responsibilities should this Council have?
- p.6, para.2 (7) Are the changes presently taking place in the educational system of Quebec giving some remedy to this problem?
- p.7, para.2 (8) ".... This, under present circumstances, could not take place without a very large measure of planning and actual investment in industrial development by the State...."
- a) Elaborate. Does it mean strong Federal Government?
- b) More independence to the province or provinces (financial)?
- c) A Department of Federal-Provincial Affairs (or something like this)?
- p.8, para.1 (9) "... We must point out the danger of extreme nationalism and even racism ..." Elaborate.

C. RESEARCH SECTION

QUESTION

- (1) Committee's suggestions seem to imply a sort of subsidized cultural pluralism as a policy to be followed by all levels of governments (see p. 5); would the representative care to elaborate on how much cultural contacts could be carried out in more practical terms?



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MEMOIRE  
PREPARE A L'INTENTION DE LA  
COMMISSION LAURENDEAU-DUNTON  
PAR LA JEUNE CHAMBRE DE COMMERCE  
DE SEPT-ILES INCORPOREE





MEMOIRE  
PREPARE A L'INTENTION DE LA  
COMMISSION LAURENDEAU-DUNTON  
PAR LA JEUNE CHAMBRE DE COMMERCE  
DE SEPT-ILES INCORPOREE

Monsieur le Président,

Consciente du problème de l'heure au Canada, la Jeune Chambre de Commerce Incorporée de Sept-Iles vous soumet ce mémoire sur le bilinguisme et le biculturalisme.

Dans le but de le rédiger, la Jeune Chambre de Sept-Iles a pris l'initiative d'instituer un comité qui a fait une enquête par échantillonnage auprès du public. Nous avons atteint un peu toutes les classes de la société et le présent mémoire a été soumis et accepté lors de l'assemblée générale tenue à Sept-Iles, le 21 mai, 1964.

Notre mémoire s'appuie tout d'abord sur la définition des termes employés dans sa rédaction ensuite sur les résultats des contacts que nous avons effectués, enfin sur les conclusions que nous en avons tirées.

1) CULTURE

Dans le contexte qui nous intéresse, le mot culture ne s'entend pas ici dans le sens où l'on dit d'une personne qu'elle est très cultivée; culture ne veut pas dire avoir beaucoup lu.



Il s'agit ici non de culture individuelle, mais de culture nationale. Par culture nationale nous entendons les valeurs rationnelles et spirituelles propres à un groupement déterminé, ces valeurs étant les mœurs, les coutumes, les traditions, les lois et les institutions. Quand on parle de culture on entend par là les façons d'être, d'agir, de penser, qui sont propres à un groupe de personnes et qui distinguent ce groupe parmi les autres. On peut résumer en disant que la culture c'est tout ce qu'un enfant aura à apprendre pour pouvoir vivre dans telle société. Cela comprendra des choses aussi diverses que la langue du pays, les règles d'étiquette, une morale reconnue, la religion et même un métier.

## 2) NATION

Le mot "nation" éveille en nous une double idée, celle d'une âme commune et celle d'une grande famille.

### a) Âme Commune

L'âme commune possède une unité morale qui résulte entre un grand nombre de familles et d'individus, d'une communauté de race, d'une communauté de langue, de culture et de tradition et qui manifeste la volonté efficace de ces familles ou de ces individus de vivre en commun et de partager le même sort.

### b) Famille

La famille c'est un groupement où tous les membres se sentent solidaires matériellement et moralement et où ils se rattachent les uns aux autres.



Nous naissons dans une nation comme dans une famille, sans que nous en ayons fait le choix, et par ce fait, en évoluant au sein de cette société, nous sommes marqués d'un caractère qui nous interdit quoi qu'on fasse de renier nos origines.

### 3) ETAT

Le terme "état" peut être entendu en deux sens:

a) L'état peut être la société civile en tant que société.

Elle peut être une société complète et parfaite composée d'une multitude de familles et de groupes intermédiaires ordonnés à la réalisation du bien commun nécessaire à tous les hommes.

b) Elle peut être l'autorité suprême existant dans une société.

### 4) BICULTURALISME

Mot n'existant pas encore dans le dictionnaire français ou anglais, mais admis par la majorité des membres de la nation. Quand nous parlons de biculturalisme, nous entendons par là la co-existence de deux nations aux droits égaux dans le même état confédérant. On peut dire que c'est la co-existence pacifique des deux cultures ou deux nations qui ont formé le Canada.

### 5) LANGUE

Manière de s'exprimer d'un peuple et le plus grand moyen de communication entre les individus et les peuples.





## 6) BILINGUISME

Le fait que deux langues nationales soient employées au Canada.

- - - - -

### Résultats de notre enquête:

Comme nous l'avons vu au début, nos commentaires et recommandations sont basés sur une enquête échantillonnage faite parmi plus de 400 personnes, qui ont bien voulu répondre au questionnaire que nous leur avons distribué.

Dans le contexte nord américain, le Canadien est devenu un citoyen de seconde zone sur le plan économique, parce que, l'économie canadienne est contrôlée en grande partie par les américains. Ce qui en reste est en majeure partie sous la domination des canadiens anglais. On en déduit donc que le canadien français est lui un citoyen de 3e zone. D'ailleurs ces faits sont substantiés par les résultats de notre enquête. Ceux-ci montrent que seul le canadien français bilingue a quelques chances d'atteindre des postes intermédiaires, pendant que ceux qui étaient unilingues demeuraient à des postes souvent inférieurs à leurs compétences. Cependant si tous sont d'accord que nous n'avons pas eu juste part dans la Confédération, ils demeurent unanimes à vouloir que leurs enfants soient bilingues. Le bilinguisme sera toujours une nécessité pour le canadien français, non pas à cause de l'existence des anglophones dans la Confédération, mais à cause de son voisin du sud, Si les Etats-Unis étaient un pays de langue française, l'idée de l'existence de cette Commission n'aurait pas été lancée par M. Laurendeau, mais plutôt par notre bon ami Douglas Fisher.



En étudiant les débuts de la Confédération ou plus avant, on prend conscience que les buts premiers de la Confédération étaient l'assimilation des canadiens français, qui devait se faire à brève échéance. A preuve le texte historique de Lord Durham: "Il serait vain dit-il de vouloir améliorer les lois et les institutions avant d'avoir réussi à exterminer la haine mortelle qui maintenant divise les habitants du Bas-Canada en 2 groupes hostiles: Français et Anglais." Voilà les paroles et les pensées que Lord Durham écrivait au lendemain de l'Insurrection. Comme on le sait, Durham avait pour mission au Canada de formuler des recommandations sur une réforme du gouvernement des colonies du Haut-Canada et du Bas-Canada: Un paragraphe de son rapport nous fera mieux comprendre et je cite: " Je n'entretiens aucun doute écrit-il sur le caractère qui doit être donné au Bas-Canada: ce doit être celui de la majorité de la population de l'Amérique Britannique, celui de la race supérieure qui doit à une époque prochaine dominer sur tout le continent. Sans opérer le changement ni trop vite ni trop rudement, pour ne pas froisser les esprits et ne pas sacrifier le bien être de la génération actuelle, la fin première et ferme du Gouvernement britannique doit à l'avenir consister à établir dans la province une population de loi et de langue anglaise, et de n'en confier le gouvernement qu'à une Assemblée décidément anglaise..."

Or, cent ans après, nous existons encore à cinq millions d'exemplaires. Par conséquent, les canadiens anglais n'ont pas atteint les buts qu'ils visaient en 1867.





Par ailleurs, les pères canadiens français de la Confédération ont cru assurer la survivance et l'épanouissement du peuple canadien français, en exigeant des garanties pour leur langue et pour leur foi et laissant au Gouvernement Central la compétence économique. On peut facilement dire avec les faits que l'on connaît aujourd'hui qu'ils ont réussi, mais depuis la dernière guerre mondiale, il ne suffit plus à un peuple de posséder sa langue et sa foi, mais il a besoin en plus de posséder le contrôle de son économie. Nous voyons ici une explication au phénomène séparatiste qui existe depuis quelques années, et aux efforts de Duplessis dans les années '50 pour recouvrer les champs de taxation provinciale.

#### CONCLUSION

Le Québec crée un malaise au sein de la Confédération mais les autres provinces aussi ont des revendications justifiables dont ils commencent à prendre conscience: les dernières conférences fédérales-provinciales le prouvent. Il nous faut bâtir une nouvelle fédération basée sur un siècle d'histoire et sur les réalités de 1964.

Nous croyons que le mandat de cette commission est justement de faire l'inventaire de ces réalités. Dans la présente constitution, le Québec est dans l'impossibilité de se diriger où bon lui semble sur le plan économique. Il lui faut les pouvoirs économiques nécessaires à la planification régionale et aussi le contrôle de ses ressources naturelles.



Nous voyons le Québec comme un état autonome décidant lui-même de ses besoins en matière de sécurité sociale. Par ailleurs nous reconnaissons les mêmes droits aux autres provinces.

La province de Québec n'est pas un cas spécial qui doit recevoir un traitement de faveur: nous ne demandons pas la charité. Nous ne sommes que les premiers à nous rendre compte de besoins particuliers qui ne peuvent être résolus au niveau fédéral, lorsque d'autres provinces feront de même, il sera possible d'effectuer une redistribution des compétences et un réaménagement des frontières qui nous débarrasseront de toutes les structures artificielles qui ont été nôtres jusqu'ici. En effet s'il existe des différences entre un Québécois et un Ontarien, il en existe encore de plus grandes entre un TerreNeuvien et un Manitobain, lorsque nous aurons admis ceci, nous pourrons délaissier les chicanes raciales pour engager la discussion sur une base réaliste. Nous pourrons ainsi bâtir un pays qui correspondra aux aspirations des canadiens d'aujourd'hui sans distinction de race, de religion ou de couleur.

Pour terminer, messieurs les commissaires, nous espérons que cette commission ne se perdra pas dans les aspects fragmentaires de nos problèmes ou ne nous amènera pas des solutions de replâtrage. Ce que nous attendons de vous c'est une vision globale du Canada d'aujourd'hui.



Nous nous faisons confiance, nous canadiens-français et anglais pour  
bâtir un pays à la dimension de cette réalité.

Rédigé par: Louis Marie Bérubé  
Paul Gendron, Ing. P.

La Chambre de Commerce des Jeunes Inc.  
de Sept-Iles,

Arthur Rousseau, Président









TITRE:

AUTEUR: La Jeune Chambre de Commerce de Sept-Iles Inc.

Mémoire de 7 pages; aucune recommandation

REMARQUES DE L'ANALYSTE:

Les garanties portant sur la langue et la religion ne suffisent plus. La nation canadienne-française a besoin pour s'épanouir de posséder le contrôle de son économie. D'où, la nécessité d'une nouvelle constitution. Le Québec n'est pas un cas spécial et ne demande pas un traitement de faveur. Il existe autant de différences entre un Terreuvien et un Manitobain qu'entre un Québécois et un Ontarien. Ceci admis, il deviendra possible de bâtir un pays qui correspondra aux aspirations des Canadiens d'aujourd'hui sans distinction de race, de religion ou de couleur.

A L'ATTENTION DE LA RECHERCHE:

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I - Définition des termes: P. 1

Culture: façons d'être, d'agir et de penser propres à un groupe et qui le distinguent d'autres groupes.

Nation: comporte une double idée; âme commune et grande famille.

Etat: 1) société formée par tous les citoyens;

2) autorité suprême existant dans une société

Biculturalisme: "la co-existence de deux nations aux droits égaux dans le même état confédérant." p. 3

Bilinguisme: "le fait que deux langues nationales soient employées au Canada." p. 4

II - Résultats de notre enquête: p. 4

400 personnes ont répondu au questionnaire de cette enquête.

Dans le contexte nord américain, le Canadien tout court est citoyen de seconde zone sur le plan économique.

Ce qui, dans notre économie n'est pas contrôlé par les Américains l'est par les Canadiens anglais. Dans une telle situation, le Canadien français est citoyen de troisième zone.

Pour le Canadien français, le bilinguisme est une condition sine qua non de l'accès à des postes intermédiaires.

Compte tenu du contexte nord-américain anglophone, le bilinguisme pour les Canadiens français sera toujours une nécessité.

La confédération et son objectif: p. 5

L'assimilation des Canadiens français. (citation d'extraits du Rapport Durhman) Les faits - l'existence de 5 millions de Canadiens français - démontrent que cet objectif n'a pas été atteint, mais les garanties portant sur la langue et la religion efficaces hier, ne suffisent plus. La nation canadienne-française a besoin du contrôle de son économie.

Conclusion: p. 6

Le malaise actuel n'est pas dû uniquement au Québec, il existe aussi dans les autres provinces - exemple de la dernière conférence fédérale-provinciale. Québec doit pouvoir contrôler son économie et décider par lui-même en matière de sécurité sociale. D'autres provinces amboîteront le pas. Il sera alors possible d'effectuer une redistribution de compétences et un



réaménagement de frontières pour l'édification d'un pays qui corresponde aux aspirations et aux besoins présents des Canadiens, compte tenu d'un siècle d'histoire.

Ce que l'on attend de la Commission: non une vision fragmentaire et des solutions de replâtrage mais une vision globale du Canada d'aujourd'hui.



DOCUMENTS PREPARATOIRES

Mémoire #: 740-253

La Jeune Chambre de  
Commerce de Sept-Iles  
Incorporée

QUEBEC

A. RENSEIGNEMENTS SUR L'ORGANISATION

1. BUTS

1. Appuyer et développer un système canadien de gouvernement représentatif;
2. Voir au maintien d'un vigoureux sentiment canadien;
3. Stimuler l'économie;
4. Promouvoir la compréhension entre le patronat et les employés.

2. PREPARATION DU MEMOIRE

1. Un comité a été institué, qui a fait une enquête par échantillonnage auprès du public;
2. Le comité prétend avoir atteint un peu toutes les classes de la société par cette enquête;
3. Le mémoire a été rédigé par MM. Louis-Marie Bérubé et Paul Gendron.

B. QUESTIONS ...

... EN PROVENANCE DU SERVICE DES AUDIENCES

- p. 1                   Voudriez-vous bien décrire la méthode employée pour atteindre toutes les classes de la Société de votre région, et aussi le questionnaire que vous avez distribué?
- p. 6                   Re: "Il (Le Québec) lui faut les pouvoirs économiques nécessaires à la planification, etc. etc.,"
- Qu'entendez-vous exactement par cette phrase?
- Q.   Faites-vous partie de la Fédération des Jeunes Chambres du Canada français?  
      Si oui, leur demander s'ils se sont dissociés de la Jeune Chambre du Québec et de la "Canada Junior Chamber of Commerce" (Jaycees) et leur demander des explications sur les raisons qui ont amené le départ des Jeunes Chambres françaises du Québec de l'organisation provinciale et fédérale.





C. SECTION DE LA RECHERCHE

The brief does not say what changes in the constitution should be attempted to give Quebec the required economic autonomy. A question might be put here.

The Sept-Iles Chamber conducted an opinion survey before writing the brief. It could be interesting to know how many people conducted the survey, how it was done, with whose technical advice etc., I'd like to know who participated in drafting the brief, who did not participate etc., i.e. Who are activists, nationalists, economically interested in chamber etc.

21-5-65



# Aucun gain mais le dialogue continue

(De notre envoyé - Raymond Gagné) — OKLAHOMA CITY — Le fossé se creuse de plus en plus entre les Canadian Jaycee's et la Fédération des Jeunes Chambres économiques du Canada français. Le dialogue se poursuit mais aucun gain n'a été jusqu'à maintenant acquis tant par le groupe de langue anglaise que par celui de langue française. Et le congrès du Jeune Commerce international qui fut ouvert officiellement lundi dernier sera clôturé aujourd'hui. Il reste donc peu de temps aux deux groupes pour s'entendre. Mais, on doute, ici, que la chose survienne.

## LE PROBLEME

Le problème se situe à deux niveaux, international et canadien. Sur les deux plans il cause des inquiétudes et amène les principales délégations à souhaiter une solution rapide.

Dans différents milieux, on semble vouloir régler d'abord la question relative au mouvement international. Le congrès se terminant aujourd'hui, chacun veut quitter Oklahoma City avec la certitude que les Jeunes Chambres canadiennes-françaises ne causeront plus de problème à ce niveau.

Il n'est pas question de remettre en cause la demande d'affiliation. La décision fut prise lundi dernier et elle demeure définitive. On voudrait toutefois que les Canadian Jaycee's et la Fédération des Jeunes Chambres canadiennes-françaises décident ensemble qu'un seul mouvement existe au Canada et que cet organisme aura seul le droit de représenter le pays à l'étranger. Autrement dit, on voudrait qu'implicitement la Fédération reconnaisse son intégration dans le Canadian Jaycee's et qu'elle cesse de fonctionner comme un mouvement autonome et légalement constitué.

D'ailleurs, un amendement apporté à l'article de la constitution définissant le mot "nation" vise directement le problème de la Fédération.

Cet amendement veut qu'à l'avenir on entende par "nation", un pays souverain dont le drapeau est reconnu internationalement. Et l'on ajoute que, au cas de doute, on se référera aux Nations-Unies.

Donc, depuis hier, la Fédération ne peut plus compter que sa demande d'affiliation soit à nouveau considérée par le mouvement international des Jeunes Chambres.

## LE PLAN CANADIEN

Mais, disent les membres des Jeunes Chambres, il faut considérer d'abord le problème canadien, il faut le voir tel qu'il existe et non pas tel qu'on voudrait qu'il soit.

Or, le problème se situe au niveau de l'autonomie de deux mouvements distincts: Les Canadian Jaycee's, ou Chambres de langue anglaise et la Fédération du Canada français, ou Chambres de langue française. Cette situation doit être à la base des discussions et des décisions, précise la Fédération.

D'une part, les Anglo-Canadiens, dont les effectifs sont moindres que ceux des Canadiens français, cherchent une solution qui leur permettrait de conserver la direction du mouvement canadien, tant sur le plan local qu'à celui de l'international.

D'autre part, la Fédération, sachant que sa supériorité numérique lui donnerait le droit du "leadership" sur le plan canadien, et par ricochet, sur le plan international, réalise qu'elle ne peut manoeuvrer dans ce sens parce qu'elle ne peut imposer à la population majoritaire du pays une direction relevant de la population minoritaire.

Conséquemment, elle se contente d'exiger des Jaycee's l'acceptation d'une formule bi-nationale qui partagerait également les responsabilités et qui permettrait à chacun des deux groupes ethniques les plus importants du Canada d'être parallèlement entendus par le mouvement international.

Les Canadian Jaycee's disent ne pouvoir accepter ce principe de deux nations. Ils ne refusent pas toutefois de discuter, mais leur position demeure chaque jour la même. Mais, de dire Rodrigue Pageau, le président, la Fédération n'entend pas reculer d'un pouce.

## LES RESULTATS

On est d'avis, ici, que le congrès international se terminera sans qu'une solution soit trouvée. On le déplore.

Les Canadian Jaycee's, eux, semblent très inquiets. Ils voudraient bien que la chose se règle une fois pour toutes, mais ils ne désirent pas y sacrifier quoi que ce soit.

De son côté, la Fédération ne semble pas déçue. Elle est plutôt d'avis qu'elle a gagné énormément en venant à Oklahoma City. Elle s'est d'abord fait connaître sur le plan international. Toutes les délégations ont reconnu que son mouvement était l'un des plus actifs, l'un des plus aptes à se développer, l'un des plus décidés à se faire entendre. Elle a gagné du poids.

Quant aux membres de la Fédération, ils se disent de plus en plus convaincus que la question des deux nations va s'imposer et que, si, un jour, une décision est prise, elle la sera dans ce sens.

Le Soleil, Québec, Qué.  
October 24, 1964



Le Devoir, Montréal, Qué.  
September 29, 1964

## Les Jaycees rejettent catégoriquement le principe de "deux nations, un pays"

M. J. A. Rowe, de Calgary, président de la Canadian Junior Chamber of Commerce, a déclaré hier que son organisation rejette catégoriquement le concept de deux nations vivant séparément au sein d'un même pays.

Parlant au congrès de la Chambre de commerce du Canada, M. Rowe a dit qu'il existe des groupes au Canada qui cherchent à briser les liens qui nous unissent comme nation et qui aménagent un territoire distinct en collaboration avec un gouvernement (celui du Québec) qui ne s'em-

ploie pas à rechercher la justice économique par l'entre-prise libre et individuelle.

Ils recherchent plutôt, a-t-il dit, en parlant de ces groupes, "par un socialisme d'État, à tout contrôler, par des législations sur la langue, la culture et, par-dessus tout, l'isolement..."

M. Rowe a dit que son organisation croit à l'usage de l'utilisation du français et de l'anglais au Canada. Tout en supportant l'autonomie des provinces, a-t-il ajouté, nous croyons néanmoins qu'un pays doit être un et ne pas se diviser pour continuer à fonctionner. Si nous avons un gouvernement fédéral, il doit être bien dirigé.

À Montréal, M. Bernard F. Keegan, président de la Chambre de commerce des Jaycees de la province de Québec, a déclaré qu'un des buts des "Jaycees" du Québec est de fournir un moyen de coopéra-

tion et de coordination entre les "chapitres" (sections) de langue française et de langue anglaise de la Jeune chambre.

On sait que les jeunes chambres francophones du Québec se sont presque toutes dissociées, récemment, de la Jeune chambre du Québec et de celle du Canada, pour former la Fédération des jeunes chambres du Canada français. La nouvelle fédération cherchera à obtenir sa reconnaissance mondiale, au congrès de la Jeune chambre internationale, bientôt à Oklahoma.

Dans sa déclaration, M. Keegan a dit aussi que les "Jaycees" du Québec veulent "stimuler un vigoureux sentiment national canadien". Ils veulent encore "transiger avec les sujets d'intérêt général, direct ou indirect aux organisations membres de la Chambre de

commerce des jeunes du Canada situées dans la province de Québec... (sic)".

M. Keegan, poursuit le communiqué des "Jaycees" du Québec, affirme que son organisme a été attristé de la démission ("résignation" dans le texte, une traduction libre de l'anglais "resignation") "particulièrement alors qu'ils avaient tellement besoin de leur aide" (sic).

Et M. Keegan conclut (textuellement) que "vu la résignation de la Fédération en décembre 1963 comme Jaycees, toute affiliation avec l'organisation internationale par groupe dans la province de Québec doit maintenant suivre la procédure normale ce qui veut dire l'affiliation avant avec la Chambre de Commerce des Jeunes de la province de Québec, Jaycees du Québec".

aff.





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JEUNE CHAMBRE OTTAWA-EASTVIEW



ÉTUDE PRÉSENTÉE À LA  
COMMISSION ROYALE D'ENQUÊTE  
SUR LE BILINGUISME ET LE BICULTURALISME

AUTOMNE 1964





# LA JEUNE CHAMBRE

OTTAWA — EASTVIEW

CASE POSTALE 2066

OTTAWA, ONTARIO

Monsieur (Messieurs),

Veillez trouver ci-joint un exemplaire de l'étude que la Jeune chambre Ottawa-Eastview a fait rédiger par un spécialiste à l'intention de la Commission Laurendeau-Dunton à titre de contribution à la recherche d'une solution aux problèmes que pose la dualité culturelle du Canada.

Au chapitre des conclusions, vous remarquerez qu'il est recommandé que Radio-Canada établisse une station de radiodiffusion de langue française à Ottawa. Depuis la rédaction de l'étude, Radio-Canada a ouvert une station de langue française. Nous n'avons, cependant, pas cru devoir modifier le texte afin d'éviter la possibilité de créer quelque confusion dans le texte. Le lecteur voudra bien tenir compte de cette précision lorsqu'il parcourra le mémoire.

La Jeune chambre Ottawa-Eastview vous prie d'agréer ses remerciements anticipés pour l'attention que vous voudrez bien accorder à son étude.

Le président,

Armand Giroux

Ottawa, le 12 novembre 1964 .

1. The first part of the report deals with the general situation of the country and the progress of the work during the year. It is divided into two main sections: the first section deals with the general situation of the country and the progress of the work during the year, and the second section deals with the specific results of the work.

2. The second part of the report deals with the specific results of the work. It is divided into three main sections: the first section deals with the results of the work in the field of agriculture, the second section deals with the results of the work in the field of industry, and the third section deals with the results of the work in the field of commerce.

3. The third part of the report deals with the conclusions and recommendations. It is divided into two main sections: the first section deals with the conclusions and the second section deals with the recommendations.

4. The fourth part of the report deals with the appendix. It is divided into two main sections: the first section deals with the list of names and the second section deals with the list of places.

5. The fifth part of the report deals with the index. It is divided into two main sections: the first section deals with the list of names and the second section deals with the list of places.

6. The sixth part of the report deals with the bibliography. It is divided into two main sections: the first section deals with the list of names and the second section deals with the list of places.

7. The seventh part of the report deals with the conclusion. It is divided into two main sections: the first section deals with the conclusions and the second section deals with the recommendations.

8. The eighth part of the report deals with the appendix. It is divided into two main sections: the first section deals with the list of names and the second section deals with the list of places.

## INTRODUCTION

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Désireuse de présenter un mémoire à la Commission Laurendeau-Dunton, la Jeune chambre Ottawa-Eastview a entrepris une étude des petits commerces situés dans le secteur réputé de langue française dans la Capitale fédérale et dans le Centre commercial de la cité d' Eastview.

Ce secteur de la Capitale fédérale étant situé dans le quartier communément appelé "base-ville", il était tout naturel que les commerces sujets à l'enquête se localisent dans cette partie de la ville. De plus, comme le nombre des établissements commerciaux de petite dimension au point de vue du chiffre des ventes est assez limité, nous avons jugé bon d' étendre notre enquête à la rue Rideau ainsi qu' au chemin de Montréal qui traverse la cité d' Eastview.

Nous tenons à faire remarquer que notre enquête est quelque peu limitée. En effet, notre questionnaire ne comportant que 17 questions, il existe certaines restrictions relativement à certains facteurs qui auraient pu expliquer l' un ou l' autre comportement des Canadiens français, comme par exemple: Comment se fait-il que les Canadiens français identifient leur commerce au groupe canadien-français alors que leur chiffre de vente provient en grande partie de groupes autres que français ou canadien-français? Nous constatons l' existence d' une relation entre l' éducation et l' identification du commerce, comme Canadien français, alors qu' il n' existe aucune relation entre l' âge et l' identification chez les propriétaires de commerces, comme Canadien français. N' y aurait-il pas aussi, outre le facteur éducation formelle, le fait que le propriétaire fait partie d' associations canadiennes-françaises, que les groupes qu' il fréquente sont en grande partie de langue française, ou encore qu' il a toujours vécu dans un milieu canadien-français. Ces deux dernières hypothèses n' ont pas été vérifiées au moyen de données empiriques.

Une autre limitation a trait à l' examen concernant les gérants, les locataires et les autres détenteurs de commerces. Une analyse minutieuse des données n' a pu être faite, faute de renseignements suffisants.





## CHAPITRE I

### LES GENRES DE COMMERCES

L'enquête a porté sur 131 commerces situés dans les rues Dalhousie et Rideau, à partir de la gare Union, ainsi que sur le chemin de Montréal.

Seuls les restaurants, les magasins de journaux, les magasins à chaîne d'alimentation (IGA Foodliner) ainsi que les grands magasins tels que Freiman, Ogilvy, Larocque, etc., situés dans ces mêmes rues n'ont pas été l'objet de l'enquête (1). L'enquête démontre que certains commerces sont tenus en grande partie par des propriétaires, tandis que d'autres sont sous le contrôle de gérants ou de locataires.

Si l'on exclut du tableau qui suit la catégorie "autre statut" (commis, secrétaire, etc., c'est-à-dire 11 commerces en tout), nous pouvons constater, à la lumière de la question 4 et du tableau qui suit, que certains commerces sont entièrement sous le contrôle de propriétaires, tandis que d'autres relèvent plutôt de gérants ou de locataires (2).

Ainsi, les commerces relevant de propriétaires se répartissent comme suit:

#### A. -- 100%

Articles de bureau	Fournitures de restaurants
Articles photo	Laveurs d'autos
Bijoutiers	Magasins pour animaux domestiques
Chaussures pour hommes	Matériaux de construction
Confiseurs	Nouveautés
Cordonniers	Pâtisseries
Epicerie-primeurs	Peintres-tapissiers
Fournisseurs de combustibles	Rembourseurs
Vendeurs motos-vélos	

#### B. -- 85%

Accessoires électriques (87%)	Vêtements pour hommes (87%)
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(1) Voir tableau 1

(2) Voir tableau 1



C. -- 80 à 84%

Fourreurs (80%)

D. -- 70 à 79%

Magasins de meubles (75%)

Pharmacies (71%)

E. -- Plus de 50 mais moins de 70%

Accessoires d' autos (66%)

Articles de sport (66%)

F. -- 50%

Chaussures pour dames

Location de véhicules

Magasins de chaussures

Teinturiers-nettoyeurs

Vêtements pour dames

G. -- Moins de 50%

Fleuristes (40%)

Textiles (33%)

Postes d' essence (27%)

D' autre part, si l' on considère les locataires de commerces, nous constatons que la qualité de locataires est nettement marquée dans le domaine des postes d' essence. En effet, 8 commerces sur 15, soit 53% des postes d' essence, sont tenus par des locataires.

Quant aux gérances, elles se concentrent surtout dans les domaines suivants: fleuristes, magasins de chaussures, location de véhicules, magasins de vêtements, vêtements pour dames, ainsi que les teinturiers-nettoyeurs.

Il semble que les propriétaires de commerces, eux, se concentrent en particulier dans les domaines où une certaine habileté personnelle est exigée de leur part et dans des domaines où une mise de fonds ou capital minime, ou encore moyenne, est suffisante pour tenir le commerce.



TABLEAU 1

Répartition des commerces  
suivant le statut déclaré

<i>Genre de commerce</i>	Statut déclaré				<i>Total</i>
	<i>Propriétaire</i>	<i>Locataire</i>	<i>Gérant</i>	<i>Autre statut (secrétaire, etc.)</i>	
Accessoires auto	2	-	1	-	3
Accessoires électriques	6	-	1	1	8
Agences de voyages	-	-	-	1	1
Articles de bureau	1	-	-	-	1
Articles pour photos	1	-	-	-	1
Articles de sport	2	-	1	-	3
Bijoutiers	7	-	-	-	7
Chaussures pour dames	1	-	1	-	2
Chaussures pour hommes	1	-	-	-	1
Confiseurs	1	-	-	-	1
Cordonniers	1	-	-	-	1
Epicerie-primeurs	7	-	-	-	7
Fleuristes	2	-	3	-	5
Fournisseurs de combustibles	1	-	-	1	2
Fournitures restaurant	1	-	-	-	1
Fourreurs	4	-	1	1	6
Laveur d' autos	1	-	-	-	1
Librairies	-	-	-	2	2





Suite...

<i>Genre de commerce</i>	<i>Propriétaire</i>	<i>Locataire</i>	<i>Gérant</i>	<i>Autre statut (secrétaire, etc.)</i>	<i>Total</i>
Location véhicules	1	-	1	-	2
Magasins de chaussures	2	-	2	-	4
Magasins de disques	-	-	1	-	1
Magasins pour animaux domestiques	1	-	-	-	1
Magasins de meubles	3	-	1	1	5
Magasins de vêtements	-	-	2	-	2
Matériaux de construction	1	-	-	-	1
Motels	2	-	1	-	3
Nouveautés	2	-	-	-	2
Ornements d' église	-	-	-	1	1
Pâtisseries	2	-	-	-	2
Peintres-tapissiers	1	-	-	-	1
Pharmacies	5	-	2	1	8
Postes d' essence	4	8	3	-	15
Quincailleries	2	-	1	-	3
Rembourreurs	1	-	-	-	1
Teinturiers	1	-	1	1	3
Textiles	1	-	2	1	4
Vendeurs-agences autos	4	-	2	-	6
Vendeurs de motos - vélos	1	-	-	-	1
Vêtements pour dames	2	-	2	-	4
Vêtements pour hommes	7	-	1	-	8
TOTAL	82	8	30	11	131



## CHAPITRE II

### LES COMMERCE ET LES GROUPE ETHNIQUE

L'enquête portant sur 131 commerces démontre une majorité de 82 propriétaires comparée à 8 locataires, 30 gérants ainsi que 11 commerces non identifiés, la personne interviewée étant commis, employée ou secrétaire. Nous avons classé ces commerces sous le titre "autre statut" (1).

Si nous tenons compte des propriétaires, nous voyons qu' au point de vue du groupe ethnique ces derniers se répartissent comme suit: (2)

Allemand	2.4%	(2)
Anglais (Angleterre)	1.2%	(1)
Canadien-anglais	19.5%	(16)
Canadien-français	48.8%	(40)
Ecossais	3.7%	(3)
Italien	1.2%	(1)
Autres (3)	23.2%	(19)
TOTAL	100.0%	(82)

Si nous analysons de la même façon le cas des locataires, la répartition des groupes ethniques se fait de la façon suivante: (4)

Anglais (Angleterre)	12.5%	(1)
Canadien-anglais	37.5%	(3)
Canadien-français	25.0%	(2)
Autres (5)	25.0%	(2)
TOTAL	100.0%	(8)

---

(1) Voir tableau 2 qui suit.

(2) Voir tableau 2 qui suit.

(3) Voir tableau 2 qui suit pour définition: comprend Juifs, Hébreux et autres groupes ethniques non énumérés.

(4) Voir tableau 2 qui suit.

(5) Voir (3) ci-dessus.

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En ce qui concerne les gérants et la catégorie "autre statut", le tableau 2 qui suit nous donne les répartitions suivantes:

Gérants

Canadien-anglais	33.0%	(10)
Canadien-français	37.0%	(11)
Irlandais	3.0%	(1)
Italien	3.0%	(1)
Autres <sup>(1)</sup>	24.0%	(7)
TOTAL	100.0%	(30)

Autre statut

Canadien-anglais	18.0%	(2)
Canadien-français	55.0%	(6)
Autres <sup>(1)</sup>	9.0%	(1)
Statut non déclaré <sup>(2)</sup>	18.0%	(2)
TOTAL	100.0%	(11)

Nous voyons que certaines tendances se dessinent si nous considérons les données ci-dessus et si nous excluons la catégorie "autre statut" pour les groupes ethniques, pour nous en tenir aux catégories de propriétaires, locataires et gérants. Nous nous apercevons que les Canadiens français font meilleure figure comme propriétaires que comme locataires ou même comme gérants. En effet, en tant que propriétaires les Canadiens français détiennent 48.8% des commerces classés comme appartenant à des propriétaires, 25.0% des commerces classés comme appartenant à des locataires et 33.0% des commerces classés comme appartenant à des gérants. Les Canadiens anglais, d'autre part, font moins bonne figure comme propriétaires des commerces classés sous ce titre, qu'à titre de locataire ou de gérant. Ceux-ci ne détiennent que 19.5% des commerces classés comme appartenant à des propriétaires, alors qu'ils détiennent 37.5% des commerces classés comme étant détenus par des locataires et 33.0% des commerces étant classés comme des gérances.

- 
- (1) Voir tableau 2 qui suit pour définition: comprend Juifs, Hébreux et autres groupes ethniques non énumérés.
- (2) Statut non déclaré: comprend les personnes qui ont refusé de s'identifier à un groupe ethnique quelconque.

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Si, d'autre part, nous tenons compte de toutes les catégories de détenteurs de commerces ainsi que de toutes les catégories de groupes ethniques de même que les personnes qui n'ont pas voulu s'identifier à un groupe ethnique quelconque, le tableau 2 qui suit nous montre que les commerces se répartissent de la façon suivante entre les groupes ethniques:

Allemand	1.5%
Anglais (Angleterre)	1.5%
Canadien-anglais	23.7%
Canadien-français	45.0%
Ecossais	2.3%
Irlandais	0.8%
Italien	1.5%
Autres (1)	22.2%
Statut non déclaré	1.5%

Nous voyons, par ces données, que la situation des Canadiens français est bonne pour ne pas dire excellente. Toutefois, si nous tenons compte des données démographiques du recensement du Canada de 1961 pour les cités d'Ottawa et d'Eastview, ainsi que de celles pour le quartier d'Ottawa appelé communément "basse-ville", et de l'hypothèse que le pourcentage des commerces pour un groupe ethnique devrait être équivalent au pourcentage de la population pour ce même groupe ethnique, la situation ne paraît pas du tout aussi bonne au point de vue des commerces canadiens-français.

En effet, si nous combinons les données du tableau 2 qui suit et les données du recensement de 1961 pour la cité d'Ottawa, il y a alors possibilité d'apprécier la situation des commerces canadiens-français, canadiens-anglais, britanniques et de ceux des autres groupes ethniques.

Répartition de la population suivant les groupes ethniques et pourcentage des commerces détenus par les différents groupes ethniques

<i>Origine ethnique</i>	<i>Pourcentage des commerces détenus</i>	<i>Pourcentage de la population</i>
Allemand	1.5%	2.0%
Britannique <sup>x</sup>	28.3%	22.0%
Français <sup>xx</sup>	45.0%	68.1%
Italien	1.5%	1.1%
Autres et statut non déclaré <sup>xxx</sup>	23.7%	6.8%
<b>TOTAL</b>	<b>100.0%</b>	<b>100.0%</b>

- (1) La catégorie "Autres" englobe les groupes ethniques non énumérés dans cette liste: comprend, par exemple, les Juifs, les Hébreux, les Grecs et les autres groupes ethniques.

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[Additional Information]

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RE: [Reference]

NOTE: [Note]

ENCLOSURE: [Enclosure]

x Comprend les Canadiens anglais, les Irlandais, les Ecossais ainsi que les Anglais d' Angleterre.

xx Comprend les Français, entre autres les Canadiens français.

xxx La catégorie "statut non déclaré" comprend ceux qui ont refusé de s' identifier ou qui n' ont pas déclaré de statut.

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Du tableau ci-dessus, nous nous rendons compte que les Canadiens français ne détiennent pas un pourcentage de commerces en rapport avec le pourcentage de leur nombre dans la basse-ville d' Ottawa et la cité d' Eastview; le pourcentage de la population canadienne-française étant de 68.1%, les commerces ne représentent que 45%. D' autre part, les Britanniques ont un pourcentage plus élevé de commerces que celui de leur nombre, pour l' ensemble de la basse-ville et de la cité d' Eastview. Ceux-ci possèdent, en effet, 28.3% des commerces alors que leur population est de 22%.

Les Italiens et les Allemands, d' autre part, possèdent un pourcentage pour ainsi dire comparable à la proportion de leur population. Quant aux catégories "autre statut" et "statut non déclaré", on se rend compte qu' ils possèdent des commerces dans une proportion de 3 à 1 environ. Il est difficile de tirer des conclusions au sujet de ce dernier groupe, nos renseignements n' ayant pas été suffisants pour ce faire.

A la lumière des données démographiques pour la basse-ville d' Ottawa et pour la cité d' Eastview, il nous est impossible de dire que la situation des commerces canadiens-français est excellente ou même bonne, si nous tenons compte du pourcentage global des commerces détenus par les autres groupes ethniques.

Si nous poussons notre enquête davantage et considérons le pourcentage de commerces canadiens-français avec celui de la population d' origine française dans la basse-ville et la cité d' Eastview, nous trouvons que le nombre de commerces détenus par les Canadiens français est fort supérieur au pourcentage de la population d' origine française, cette dernière n' étant que de 28.7% suivant le recensement de 1961 pour le secteur d' Ottawa, alors que le pourcentage des commerces canadiens-français situés dans la basse-ville, la rue Rideau et Eastview est de 45.0%.

Enfin, si nous considérons le pourcentage de la population d' origine française pour la région métropolitaine d' Ottawa, qui est de 41.2% suivant le recensement de 1961, et le pourcentage de commerces détenus par les Canadiens

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français dans la basse-ville d'Ottawa, la rue Rideau et Eastview, qui est de l'ordre de 40.5%, nous pouvons en conclure que la situation des Canadiens français, au point de vue commercial, est bonne. Il semble, toutefois, que les commerces canadiens-français du secteur ontarien de la zone métropolitaine d'Ottawa se localisent plus ou moins dans la basse-ville, la rue Rideau et la cité d'Eastview (1).

En ce qui concerne les Canadiens anglais et les autres groupes ethniques, des comparaisons semblables à celles que nous venons de faire pour les Canadiens français ne sont pas possibles, ceux-là détenant des commerces qui se répartissent dans presque tous les secteurs de la ville d'Ottawa et également dans la cité d'Eastview.

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(1) Les données au point de vue population pour Ottawa, la cité d'Eastview et la zone métropolitaine d'Ottawa sont extraites du bulletin CT-13, catalogue 95-528, Recensement 1961, pour le secteur Ottawa. Bulletin publié par le Bureau fédéral de la Statistique.

1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the Board of Directors of the Corporation. The names are listed in alphabetical order, and each name is followed by the office to which he has been appointed.

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TABLEAU 2

Répartition des commerçants  
suivant le statut et le groupe ethnique déclarés

Groupe ethnique	Statut déclaré						Total			
	Propriétaire		Locataire		Gérant			Autre statut <sup>(1)</sup>		
Allemand	(2)	2.4%	-	-	-	-	(2)	1.5%		
Anglais (Angleterre)	(1)	1.2%	(1)	12.5%	-	-	(2)	1.5%		
Canadien-anglais	(16)	19.5%	(3)	37.5%	(10)	33%	(2)	18%	(31)	23.7%
Canadien-français	(40)	48.8%	(2)	25%	(11)	37%	(6)	55%	(59)	45.0%
Chinois	-	-	-	-	-	-	-	-		
Ecossais	(3)	3.7%	-	-	-	-	(3)	2.3%		
Français	-	-	-	-	-	-	-	-		
Grec	-	-	-	-	-	-	-	-		
Irlandais	-	-	-	(1)	3%	-	(1)	0.8%		
Italien	(1)	1.2%	-	(1)	3%	-	(2)	1.5%		
Néerlandais	-	-	-	-	-	-	-	-		
Autres (2)	(19)	23.2%	(2)	25%	(7)	24%	(1)	9%	(29)	22.2%
Statut non déclaré (3)	-	-	-	-	(2)	18%	(2)	1.5%		
TOTAL	(82)	100%	(8)	100%	(30)	100%	(11)	100%	(131)	100%

- (1) Comprend les commerçants qui ne se sont pas déclarés comme propriétaires, locataires ou gérants.
- (2) Autres comprend tous les autres groupes ethniques qui ne sont pas énumérés tels que Juifs, Hébreux, etc.
- (3) Statut non déclaré comprend les personnes qui ont refusé de s'identifier à un groupe ethnique particulier.



## CHAPITRE III

### ANALYSE PARTICULIERE DES COMMERCES

Après avoir analysé les genres de commerces et ces commerces en rapport avec les groupes ethniques du point de vue général, une analyse plus minutieuse s'impose. A cet effet, nous considérerons respectivement:

1. La répartition des commerces suivant le groupe ethnique des propriétaires.
2. La répartition des commerces suivant le groupe ethnique des locataires.
3. La répartition des commerces suivant le groupe ethnique des gérants.
4. La répartition des commerces suivant les groupes ethniques en combinant les statuts de propriétaire et de gérant.

#### 1. LA REPARTITION DES COMMERCES SUIVANT LE GROUPE ETHNIQUE DES PROPRIETAIRES:

Le tableau 3 qui suit nous montre, en effet, que certains commerces sont détenus par des propriétaires appartenant à certains groupes ethniques tandis que d'autres commerces sont l'apanage d'autres groupes ethniques. Pour les fins de l'analyse, nous avons tenu compte des propriétaires canadiens-français, canadiens-anglais et autres propriétaires; ces derniers comprenant ceux qui ne sont ni canadiens-français ni canadiens-anglais.

Ainsi, nous remarquons que les Canadiens français détiennent, à titre de propriétaires, certains commerces dont ils ont l'exclusivité, tandis que pour d'autres commerces, ils n'en détiennent qu'un pourcentage variant de 33% à 75%. Si nous tenons compte de la répartition de la population pour la basse-ville d'Ottawa et la cité d'Eastview, en ce qui concerne certains commerces qui desservent la partie de la population canadienne-française de ces régions, on peut dire que les propriétaires canadiens-français sont bien représentés, tandis que pour d'autres commerces qui desservent cette même population se situant dans ces mêmes régions, les propriétaires ne détiennent pas une part des commerces qui est proportionnelle à la répartition de la population. Ceci peut être dû à la mise de fonds nécessaire pour l'exploitation de ces



commerces ou à la mentalité du Canadien français ayant tendance à exploiter certains commerces pour lesquels une certaine habileté technique ou professionnelle, qui peut être qualifiée d'héritaire, est nécessaire ou encore, où peu d'habileté technique ou professionnelle est exigée. Il faut avouer que notre questionnaire n'a pas vérifié les hypothèses exposées ci-dessus.

Avant d'établir une comparaison entre le pourcentage de commerces détenus par les propriétaires canadiens-français et la répartition de la population canadienne-française, soit pour la basse-ville d'Ottawa et la cité d'Eastview, soit pour la zone métropolitaine d'Ottawa, nous classifierons les commerces que nous considérerons comme locaux (commerces qui desservent en grande partie la population de la basse-ville et de la cité d'Eastview) et les commerces desservant la zone métropolitaine d'Ottawa.

En effet, dans l'économie, il est à remarquer que certains commerces ne desservent que la population environnante ou du quartier, tandis que d'autres desservent non seulement la population du quartier mais également la population métropolitaine et ne sont situés dans un secteur de la zone métropolitaine qu'en raison de certains avantages économiques ou règlements de zonage.

Examinons successivement:

- a) Les commerces dont l'activité commerciale principale est de desservir la population des secteurs de la basse-ville d'Ottawa et de la cité d'Eastview.
  - b) Les commerces dont l'activité consiste à desservir la population de la zone métropolitaine d'Ottawa.
- 
- a) Les commerces dont l'activité principale est de desservir la population des secteurs de la basse-ville et de la cité d'Eastview:

C'est ainsi que si nous tenons pour locaux les commerces suivants: cordonneries, épicerie-primeurs, nouveautés, pâtisseries, pharmacies, postes d'essence et teinturiers, les autres ayant été exclus parce qu'ils desservent, soit une partie de la zone métropolitaine (i.e. commerces en gros), soit encore en raison de la nature du commerce (i.e. compagnie limitée), nous pouvons alors établir pour l'ensemble, des comparaisons entre le pourcentage des commerces détenus par des propriétaires de commerces appartenant aux groupes ethniques canadien-français, canadien-anglais, "autres propriétaires" et la répartition de la population pour la basse-ville d'Ottawa et la cité d'Eastview.





Le tableau qui suit nous donne les pourcentages suivants pour les commerces considérés comme desservant la population des secteurs de la basse-ville et de la cité d' Eastview.

Répartition des commerces locaux  
suivant le groupe ethnique des propriétaires

Genre de commerce	Groupe ethnique				Total
	Propriétaire canadien-français	Propriétaire canadien-anglais	Autre propriétaire		
Cordonniers	-	-	(1) 100%		(1) 100%
Epicerie-primeurs	(3) 42.8%	(2) 28.6%	(2) 28.6%		(7) 100%
Nouveautés	(1) 50.0%	-	(1) 50.0%		(2) 100%
Pâtisseries	(1) 50.0%	-	(1) 50.0%		(2) 100%
Pharmacies	(4) 100%	-	-		(4) 100%
Postes d' essence	(2) 50.0%	(2) 50.0%	-		(4) 100%
Teinturiers	(1) 100%	-	-		(1) 100%
TOTAL	(12) 57.1%	(4) 19.1%	(5) 23.8%		(21) 100%

Nous pouvons remarquer que les propriétaires canadiens-français détiennent 57.1% des commerces desservant la population environnante, alors que les propriétaires canadiens-anglais et autres détiennent respectivement 19.1% et 23.8% de ces commerces.

Si nous tenons compte du pourcentage de la population canadienne-française, canadienne-anglaise et autres groupes ethniques pour le recensement de la basse-ville d' Ottawa et pour la cité d' Eastview, certaines observations s' imposent à la lumière du tableau qui figure ci-dessus:

- (a) Pour les propriétaires canadiens-français, nous pouvons dire que ceux-ci ne possèdent pas, à titre de propriétaires, un pourcentage équivalent au pourcentage de Canadiens français dans la population totale, ce pourcentage étant, pour les secteurs qui nous préoccupent, de 68.1% suivant le recensement de 1961 (1).

(1) Voir tableau annexe 1 démontrant le pourcentage de la population canadienne-française pour la basse-ville et la cité d' Eastview.



- (b) En ce qui concerne les Canadiens anglais, on peut dire que le pourcentage de propriétaires de commerces est équivalent au pourcentage de la population pour ces secteurs. Les statistiques du recensement mentionné ci-dessus nous démontre que les Britanniques représentent 22.1% des propriétaires de commerces (1).
- (c) Au sujet des autres propriétaires, ceux-ci détiennent 23.8% des commerces et le pourcentage de la population pour ces secteurs est de 9.9% selon le recensement démographique de 1961 (2). Nous voyons que ceux-ci possèdent des commerces dans une proportion d'environ 2 à 1.

Si nous poussons notre enquête et analysons chaque commerce en particulier, nous nous apercevons que certains groupes ethniques ont l'exclusivité de certains genres de commerces, alors que d'autres groupes n'en détiennent qu'un certain pourcentage.

Examinons à cet effet, la situation des trois groupes ethniques:

- (a) Les propriétaires canadiens-français:

Ceux-ci détiennent 100% des pharmacies, 50% des commerces de nouveautés, des pâtisseries et postes d'essence, 42.8% des épiceries-primeurs, mais n'ont par contre aucune cordonnerie.

- (b) Les propriétaires canadiens-anglais:

Ces derniers, d'autre part, concentrent leurs efforts dans le commerce des postes d'essence et les épiceries-primeurs.

- (c) Les autres propriétaires détiennent pour leur part 50% des commerces de nouveautés et des pâtisseries et 28.6% des épiceries-primeurs.

Il n'est pas possible d'expliquer pourquoi certains groupes ethniques ont tendance à posséder un pourcentage élevé de l'un ou l'autre genre de commerce, alors que ces mêmes groupes semblent se désintéresser totalement d'autres commerces.

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- (1) Voir tableau annexe 1 démontrant le pourcentage de la population canadienne-française pour la basse-ville et la cité d'Eastview.
  - (2) Voir tableau annexe. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l'addition des pourcentages pour les groupes ethniques autres que français et britanniques a été faite.



Nous pourrions croire que certains facteurs d'ordre économique comme la mise de fonds nécessaire pour l'exploitation de ces commerces, la mentalité de certains groupes ethniques qui les pousse à exploiter un genre défini de commerce ou encore l'habileté et les qualifications requises pourraient être des facteurs déterminants. Ces dernières hypothèses n'ont, toutefois, pas été vérifiées.

- b) Les commerces dont l'activité principale consiste à desservir la population de la zone métropolitaine d'Ottawa:

Les commerces qualifiés de locaux pour les fins de l'analyse ayant été examinés, il nous faut maintenant analyser la situation des commerces situés dans le secteur de la basse-ville d'Ottawa et de la cité d'Eastview, en raison des avantages économiques et des règlements de zonage. Ces commerces desservent, soit l'ensemble des cités d'Ottawa et d'Eastview, soit l'ensemble de la population de la zone métropolitaine d'Ottawa.

Si nous nous en rapportons au tableau 3 qui suit, et si nous excluons les commerces qualifiés de locaux ou desservant une population environnante, nous pouvons établir la liste des commerces que nous qualifierons de régionaux. Le tableau de la page suivante nous montre les commerces qualifiés de régionaux pour les fins de cette enquête et la répartition de ces commerces suivant le groupe ethnique des propriétaires.





Répartition des commerces régionaux  
suivant le groupe ethnique des propriétaires (1)

Genre de commerce	Groupe ethnique				Total
	Propriétaire canadien-français	Propriétaire canadien-anglais	Autre propriétaire		
Accessoires auto	-	-	(2) 100%		(2) 100%
Accessoires électriques	(2) 33.3%	(1) 16.7%	(3) 50%		(6) 100%
Agences de voyages	-	-	-		-
Articles de bureau	-	-	(1) 100%		(1) 100%
Articles de sport	(2) 100%	-	-		(2) 100%
Bijoutiers	(4) 57%	-	(3) 43%		(7) 100%
Chaussures pour dames	-	(1) 100%	-		(1) 100%
Chaussures pour hommes	(1) 100%	-	-		(1) 100%
Confiseurs	-	-	(1) 100%		(1) 100%
Cordonniers	-	-	(1) 100%		(1) 100%
Fleuristes	(2) 66.7%	(1) 33.3%	-		(3) 100%
Fournisseurs de combustibles	(1) 100%	-	-		(1) 100%
Fournitures pour restaurants	-	-	(1) 100%		(1) 100%
Fourreurs	-	(1) 25%	(3) 75%		(4) 100%
Laveurs d' autos	-	(1) 100%	-		(1) 100%
Librairies	-	-	-		-
Location de véhicules	-	(1) 100%	-		(1) 100%
Magasins de chaussures	(1) 50%	-	(1) 50%		(2) 100%

(1) Les données sont tirées du tableau 3 qui suit.



Suite...

<i>Genre de commerce</i>	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Autre propriétaire</i>		<i>Total</i>
Magasins de disques	-		-		-		-
Magasins pour animaux domestiques	-		(1)	100%	-		(1) 100%
Magasins de meubles	(1)	33.3%	-		(2)	66.7%	(3) 100%
Magasins de vêtements	-		-		-		-
Matériaux de construction	-		-		(1)	100%	(1) 100%
Motels	(1)	50%	(1)	50%	-		(2) 100%
Ornements d' église	-		-		-		-
Peintres-tapissiers	(1)	100%	-		-		(1) 100%
Quincailleries	(1)	50%	(1)	50%	-		(2) 100%
Remboureurs	(1)	100%	-		-		(1) 100%
Textiles	(1)	100%	-		-		(1) 100%
Vendeurs-agences autos	(3)	75%	-		(1)	25%	(4) 100%
Vendeurs motos-vélos	-		-		(1)	100%	(1) 100%
Vêtements pour dames	(1)	50%	(1)	50%	-		(2) 100%
Vêtements pour hommes	(5)	71.4%	(1)	14.3%	(1)	14.3%	(7) 100%
TOTAL	(28)	45.9%	(11)	18.0%	(22)	36.1%	(61) 100%



Examinons la situation des propriétaires des trois groupes ethniques en tenant compte de la population pour les cités d' Ottawa et d' Eastview, puis en tenant compte de la population pour la zone métropolitaine.

- a) Examen de la situation des propriétaires en tenant compte de la population pour les cités d' Ottawa et d' Eastview:

(1) Les propriétaires canadiens-français:

Nous nous apercevons qu' il existe une différence marquante entre le pourcentage des commerces détenus par ce groupe ethnique et le pourcentage de la population canadienne-française. En effet, nous pouvons dire que la situation du commerce, qualifié de régional pour les fins de l' enquête, est excellente puisque les Canadiens français détiennent, à titre de propriétaires, 45.9% des commerces, alors que la proportion de la population d' origine française est de 28.7% pour les cités d' Ottawa et d' Eastview (1). Ceci représente l' opposé quant à la tendance des commerces qualifiés de locaux pour lesquels les Canadiens français ne détiennent que 57.1% des commerces alors que le pourcentage de la population d' origine française est de 68.1% (2).

(2) Les propriétaires canadiens-anglais:

Nous voyons que ceux-ci détiennent 36.1% des commerces situés dans le secteur de la basse-ville d' Ottawa et de la cité d' Eastview, alors que le pourcentage de la population britannique pour ce secteur est de 52.9% (3).

Si l' on compare pour ce groupe de propriétaires la tendance des commerces qualifiés de régionaux et celle des commerces dits locaux, nous remarquons que le pourcentage des commerces régionaux, situés dans le secteur de la basse-ville et de la cité d' Eastview et exploités par des propriétaires canadiens-anglais, est inférieur au pourcentage de la population d' origine

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(1) Voir le tableau des pages 17 et 18 pour le pourcentage de commerces détenus par des propriétaires canadiens-français et le tableau annexe 2, en fin de mémoire, pour la répartition de la population en pourcentages (par groupes ethniques).

(2) Voir l' analyse de la partie 1, où cette tendance est mentionnée p. 14.

(3) Voir le tableau des pages 17 et 18 pour les propriétaires canadiens-anglais et le tableau annexe 2 pour répartition de la population en pourcentages par groupes ethniques.





britannique pour les cités d'Ottawa et d'Eastview (1). Ceci est exactement l'inverse de ce que nous avons observé pour les commerces dits locaux détenus par des propriétaires canadiens-anglais et dont le pourcentage est de 19.1% pour le secteur de la basse-ville d'Ottawa et de la cité d'Eastview, alors que le pourcentage de la population pour ce même secteur est de 22.1% (2). On peut tenter d'expliquer ce phénomène en disant que les commerces détenus par des propriétaires canadiens-anglais se situent dans d'autres quartiers de la cité d'Ottawa et ailleurs que sur la rue Rideau et le chemin de Montréal qui traverse la municipalité d'Eastview.

(3) Les autres propriétaires:

Ces derniers détiennent 36.1% des commerces situés dans la basse-ville d'Ottawa et la cité d'Eastview et le pourcentage de leur population, dans l'ensemble de la population pour les cités d'Ottawa et d'Eastview, est de 18.4% (3). Nous voyons que la tendance d'un excédent de commerces régionaux, par rapport au pourcentage de la population pour l'ensemble de la population appartenant aux autres groupes ethniques, se maintient. Nous avons déjà constaté cet excédent de commerces, par rapport à l'ensemble de la population, pour les commerces qualifiés de locaux (4).

b) Examen de la situation des propriétaires  
en tenant compte de la population de la  
zone métropolitaine d'Ottawa:

Nous analyserons la situation des trois groupes de propriétaires, soit:

(1) Les propriétaires canadiens-français:

Si nous tenons compte du pourcentage de la population d'origine ethnique française de la région métropolitaine, pourcentage obtenu grâce aux données du recensement pour le secteur d'Ottawa, nous pouvons dire que la situation des commerces régionaux détenus par des propriétaires canadiens-français est adéquate.

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(1) Voir tableau annexe 2 démontrant le pourcentage de la population d'origine britannique pour les cités d'Ottawa et d'Eastview.

(2) Voir l'analyse sous la partie 1 pour les Canadiens anglais p.14.

(3) Voir tableau annexe 2. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l'addition des pourcentages pour les groupes autres que français et britanniques a été faite.

(4) Voir analyse des commerces locaux pour les autres propriétaires p.14.



En effet, ceux-ci détiennent 45.9% des commerces; quant au pourcentage de la population d'origine française de la zone métropolitaine elle est de 40.7% (1).

(2) Les propriétaires canadiens-anglais:

Ceux-ci détiennent 18.0% des commerces, alors que le pourcentage de la population d'origine britannique, suivant le recensement de 1961, est de 44.0% (2). Comme nous l'avons signalé plus haut, il est impossible d'en arriver à pouvoir dégager une tendance valable en ce qui concerne les propriétaires canadiens-anglais, détenteurs de commerces régionaux, ceux-ci étant dispersés surtout à travers la cité d'Ottawa.

(3) Les autres propriétaires:

Ces derniers comptent 15.3% de la population, suivant le recensement de 1961, et détiennent 36.1% des commerces qualifiés de régionaux. Comme ces commerces ne se situent pas seulement dans le secteur de la basse-ville et la cité d'Eastview, on peut dire que leur situation est excellente, le nombre de commerces par rapport à la population étant de l'ordre de 2.4 à 1 environ (3).

## CONCLUSION:

(1) Les propriétaires canadiens-français:

De cette analyse, nous pouvons conclure que la situation des propriétaires canadiens-français est adéquate en ce qui concerne l'ensemble des commerces; ces propriétaires détenant 48.8% des commerces alors que la population d'origine française, pour les cités d'Ottawa et d'Eastview, s'élève à 28.7% (4).

Pour l'ensemble, on peut également dire la même chose des commerces détenus par ce même groupe ethnique si on prend le pourcentage de la population de la zone métropolitaine appartenant au même groupe ethnique comme comparaison. Nous remarquons que le pourcentage de la population canadienne-

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(1) Voir tableau des pages 24 et 25 pour le pourcentage des commerces détenus par les propriétaires canadiens-français et le tableau annexe 3 pour le pourcentage de population française pour la zone métropolitaine d'Ottawa.

(2) Voir (1).

(3) Voir tableau des pages 24 et 25 pour le pourcentage des commerces détenus par les propriétaires canadiens-français et le tableau annexe 3 pour le pourcentage de population d'origine française pour la zone métropolitaine d'Ottawa. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l'addition des pourcentages de ces groupes autres que français et britanniques a été faite.

(4) Voir tableau 3, qui suit, des pages 24 et 25 pour ce qui concerne les pourcentages de commerces canadiens-français et le tableau annexe 2 pour la population d'origine française.



française est de 40.7% alors que l'ensemble des commerces détenus par des propriétaires canadiens-français est de 48.8% (1).

D'autre part, il faut noter, toutefois, une déficience en ce qui concerne les commerces locaux ou desservant une population environnante (2).

(2) Les propriétaires canadiens-anglais:

Contrairement aux Canadiens français, ceux-ci détiennent à titre de propriétaires un pourcentage suffisant de commerces locaux mais nous notons une déficience au point de vue des commerces que nous avons qualifiés de régionaux, déficience qui pourrait même s'étendre à l'ensemble de leurs commerces. En effet, le pourcentage des commerces locaux tenus par des propriétaires canadiens-anglais est de 19.1% tandis que le pourcentage de la population, pour le secteur de la basse-ville d'Ottawa et de la cité d'Eastview, est de 22.1 (3).

En ce qui concerne les commerces régionaux, nous avons noté une déficience par rapport à la population des cités d'Ottawa et d'Eastview et, aussi, si l'on prend comme comparaison le pourcentage des personnes d'origine britannique, par rapport à celle de la zone métropolitaine (4).

Enfin, pour ce qui regarde l'ensemble des commerces canadiens-anglais, une déficience se remarque également, que nous prenions l'ensemble de la population pour les cités d'Ottawa et d'Eastview ou encore pour la zone métropolitaine (5). Ceci s'explique pour les raisons énumérées aux pages 19, 20 et 21.

(3) Les autres propriétaires:

Ceux-ci ne sont déficients en aucune manière pour l'ensemble des commerces qu'il s'agisse de commerces régionaux ou locaux (6). En effet,

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- (1) Voir tableau 3, qui suit, des pages 24 et 25 pour ce qui concerne les pourcentages de commerces canadiens-français et le tableau annexe 2 pour la population d'origine française.
  - (2) Voir p. 14.
  - (3) Voir p. 14. Canadiens-anglais.
  - (4) Voir pages 24 et 25 pour les Canadiens anglais.
  - (5) Voir tableau 3, qui suit, le tableau annexe 2 et le tableau annexe 3 en fin de mémoire.
  - (6) Voir pages 14, 17 et 18 pour les commerces locaux et régionaux.





pour l'ensemble des commerces, les autres propriétaires détiennent 31.7% des commerces pour un pourcentage de la population de 18.4%, si nous prenons comme comparaison l'ensemble de la population pour les cités d'Ottawa et d'Eastview (1). Il en est de même pour l'ensemble des commerces tenus par ces propriétaires, si le pourcentage de la population pour la zone métropolitaine d'Ottawa est pris comme comparaison. En effet, les autres groupes ethniques représentent 15.3% de la population totale (2).

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(1) Voir tableau 3, qui suit, et le tableau annexe 2. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l'addition de tous les groupes ethniques autres que canadiens-français et britanniques a été faite.

(2) Voir pages 20, 21 et 22 pour cette donnée démographique et son calcul.



TABLEAU 3  
Répartition des commerces  
suivant le groupe ethnique des propriétaires

Genre de commerce	Groupe ethnique					Total
	Propriétaire canadien-français		Propriétaire canadien-anglais		Propriétaire autre groupe(1)	
Accessoires auto	-		-		(2) 100%	(2) 100%
Accessoires électriques	(2)	33.3%	(1)	16.7%	(3) 50%	(6) 100%
Agences de voyages	-		-		-	-
Articles de bureau	-		-		(1) 100%	(1) 100%
Articles pour photos	-		(1)	100%	-	(1) 100%
Articles de sport	(2)	100%	-		-	(2) 100%
Bijoutiers	(4)	57%	-		(3) 43%	(7) 100%
Chaussures pour dames	-		(1)	100%	-	(1) 100%
Chaussures pour hommes	(1)	100%	-		-	(1) 100%
Confiseurs	-		-		(1) 100%	(1) 100%
Cordonniers	-		-		(1) 100%	(1) 100%
Epicerie-primeurs	(3)	42.8%	(2)	28.6%	(2) 28.6%	(7) 100%
Fleuristes	(2)	66.7%	(1)	33.3%	-	(3) 100%
Fournisseurs de combustibles	(1)	100%	-		-	(1) 100%
Fournitures restaurants	-		-		(1) 100%	(1) 100%
Fourreurs	-		(1)	25%	(3) 75%	(4) 100%
Laveurs d' autos	-		(1)	100%	-	(1) 100%
Librairies	-		-		-	-



Suite...

<i>Gente de commerce</i>	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Propriétaire autre groupe(1)</i>		<i>Total</i>
Location véhicules	-		(1)	100%	-		(1) 100%
Magasins de chaussures	(1)	50%	-		(1)	50%	(2) 100%
Magasins de disques	-		-		-		-
Magasins pour animaux domestiques	-		(1)	100%	-		(1) 100%
Magasins de meubles	(1)	33.3%	-		(2)	66.7%	(3) 100%
Magasins de vêtements	-		-		-		-
Matériaux de construction	-		-		(1)	100%	(1) 100%
Motels	(1)	50%	(1)	50%	-		(2) 100%
Nouveautés	(1)	50%	-		(1)	50%	(2) 100%
Ornements d' église	-		-		-		-
Pâtisseries	(1)	50%	-		(1)	50%	(2) 100%
Peintres-tapissiers	(1)	100%	-		-		(1) 100%
Pharmacies	(4)	100%	-		-		(4) 100%
Postes d' essence	(2)	50%	(2)	50%	-		(4) 100%
Quincailleries	(1)	50%	(1)	50%	-		(2) 100%
Remboureurs	(1)	100%	-		-		(1) 100%
Teinturiers	(1)	100%	-		-		(1) 100%
Textiles	(1)	100%	-		-		(1) 100%
Vendeurs-agences d' autos	(3)	75%	-		(1)	25%	(4) 100%
Vendeurs motos-vélos	-		-		(1)	100%	(1) 100%
Vêtements pour dames	(1)	50%	(1)	50%	-		(2) 100%
Vêtements pour hommes	(5)	71.4%	(1)	14.3%	(1)	14.3%	(7) 100%
TOTAL	(40)	48.8%	(16)	19.5%	(26)	31.7%	(82) 100%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.





## 2. LA REPARTITION DES COMMERCES SUIVANT LE GROUPE ETHNIQUE DES LOCATAIRES:

Ayant terminé l'analyse des propriétaires de commerces appartenant aux trois groupes ethniques étudiés plus haut, nous entreprenons l'examen des commerces détenus par des locataires, traduction de l'expression anglaise "lessee". Tout comme pour le cas des propriétaires, nous tâcherons de dégager les tendances et d'apprécier la situation des locataires tout en tenant compte de la répartition de la population par groupes ethniques, pour les secteurs de la basse-ville d'Ottawa et la cité d'Eastview. Le tableau 4 qui suit nous indique qu'il n'y a que huit locataires, répartis entre les groupes ethniques canadiens-français, canadiens-anglais et autres groupes et ceci pour un seul genre de commerce, soit les postes d'essence. De plus, nous remarquons que les Canadiens français sont locataires de 25% de ces postes d'essence, tandis que les Canadiens anglais et les autres groupes ethniques sont respectivement locataires de 37.5% de ce même genre de commerce. Comme les postes d'essence desservent généralement la population environnante ou celle du quartier, nous qualifierons ces commerces de locaux, et nous nous demanderons si les Canadiens français, les Canadiens anglais et les autres groupes ethniques sont bien représentés.

### (1) Les locataires canadiens-français:

Si nous nous en rapportons au tableau de l'annexe 2 "Répartition de la population par groupe ethnique pour les secteurs de la basse-ville d'Ottawa et de la cité d'Eastview", nous constatons que les locataires canadiens-français ne sont pas représentatifs du pourcentage de la population d'origine française pour ce secteur d'Ottawa et la cité d'Eastview. En effet, le pourcentage de la population d'origine française est de 68.1% alors que le pourcentage canadien-français de locataires de postes d'essence n'est que de 25%(1).

### (2) Les locataires canadiens-anglais:

Ceux-ci détiennent 37.5% des postes d'essence et ne comptent qu'un pourcentage de 22.0% en ce qui concerne la population d'origine britannique, pour les secteurs de la basse-ville d'Ottawa et la cité d'Eastview. Ceci nous montre qu'il existe un excédent de locataires canadiens-anglais détenant des postes d'essence(2).

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(1) Voir tableau 1 pour la répartition de la population française et le tableau 4, qui suit, démontrant le pourcentage des postes d'essence détenus par des Canadiens français.

(2) Voir (1) ci-dessus.



(3) Les autres locataires:

Ces derniers possèdent 37.5% des postes d'essence à titre de locataires, alors que le pourcentage de la population, pour ces mêmes groupes ethniques, est de 11.9%, soit un excédent du pourcentage des postes d'essence sur le pourcentage de la population pour les secteurs de la basse-ville d'Ottawa et la cité d'Eastview(1).

CONCLUSION:

Nous croyons pouvoir conclure que les Canadiens français comme locataires dans ce genre de commerce sont mal représentés, tandis que les locataires canadiens-anglais et ceux que nous avons qualifiés "d'autres locataires" y ont une représentation marquante. Un redressement de la situation actuelle serait souhaitable dans l'avenir.

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(3) Voir (1) de la page précédente. L'addition des pourcentages des groupes autres que français et britanniques a été faite.



TABLEAU 4

Répartition des commerces  
suivant le groupe ethnique des locataires

<i>Genre de commerce</i>	<i>Groupe ethnique</i>			<i>Total</i>
	<i>Locataire canadien-français</i>	<i>Locataire canadien-anglais</i>	<i>Autre locataire(1)</i>	
Accessoires auto	-	-	-	-
Accessoires électriques	-	-	-	-
Agences de voyages	-	-	-	-
Articles de bureau	-	-	-	-
Articles pour photos	-	-	-	-
Articles de sport	-	-	-	-
Bijoutiers	-	-	-	-
Chaussures pour dames	-	-	-	-
Chaussures pour hommes	-	-	-	-
Confiseurs	-	-	-	-
Cordonniers	-	-	-	-
Epicerie-primeurs	-	-	-	-
Fleuristes	-	-	-	-
Fournisseurs de combustibles	-	-	-	-
Fournitures restaurants	-	-	-	-
Fourreurs	-	-	-	-
Laveurs d' autos	-	-	-	-
Librairies	-	-	-	-





Suite...

<i>Genre de commerce</i>	<i>Locataire canadien-français</i>		<i>Locataire canadien-anglais</i>		<i>Autre locataire(1)</i>		<i>Total</i>
Location véhicules	-		-		-		-
Magasins de chaussures	-		-		-		-
Magasins de disques	-		-		-		-
Magasins pour animaux domestiques	-		-		-		-
Magasins de meubles	-		-		-		-
Magasins de vêtements	-		-		-		-
Matériaux de construction	-		-		-		-
Motels	-		-		-		-
Nouveautés	-		-		-		-
Ornements d' église	-		-		-		-
Pâtisseries	-		-		-		-
Peintres-tapissiers	-		-		-		-
Pharmacies	-		-		-		-
Postes d' essence	(2)	25%	(3)	37.5%	(3)	37.5%	(8) 100%
Quincailleries	-		-		-		-
Rembourseurs	-		-		-		-
Teinturiers	-		-		-		-
Textiles	-		-		-		-
Vendeurs-agences autos	-		-		-		-
Vendeurs motos-vélos	-		-		-		-
Vêtements pour dames	-		-		-		-
Vêtements pour hommes	-		-		-		-
TOTAL	(2)	25%	(3)	37.5%	(3)	37.5%	(8) 100%

(1) Comprend tous les locataires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.



### 3. LA REPARTITION DES COMMERCES SUIVANT LE GROUPE ETHNIQUE DES GERANTS:

Le tableau 5 qui suit nous montre que certains commerces sont exploités par des gérants appartenant aux trois groupes ethniques, à savoir: les Canadiens français, les Canadiens anglais et ceux que nous avons jusqu'à présent nommés les autres groupes. Ces derniers réunissant tout ceux qui ne sont ni Canadiens français ni Canadiens anglais.

L'enquête nous révèle qu'il y a 11 gérants canadiens-français, 10 gérants canadiens-anglais et 9 gérants appartenant à d'autres groupes ethniques (1). De plus, on remarque que certains commerces sont gérés uniquement par des personnes appartenant à un groupe ethnique défini alors que d'autres commerces sont gérés par des personnes de différents groupes ethniques. En regardant le tableau qui suit, nous constatons que seuls les gérants canadiens-français et canadiens-anglais se partagent la gérance des postes d'essence (2).

Ce même tableau nous montre que le pourcentage des gérants canadiens-français varie de 33.3% à 100%, tandis que le pourcentage des gérants canadiens-anglais et autres varie respectivement de 50% à 100%.

Toutefois, comme dans le cas des propriétaires, il est impossible d'avoir une idée juste de la situation, au point de vue des gérants, si nous ne tenons pas compte de la répartition de la population pour la basse-ville d'Ottawa et pour la cité d'Eastview, en ce qui concerne certains commerces, et voire la population des cités d'Ottawa et d'Eastview ou métropolitaine puisque certains commerces desservent la population métropolitaine tandis que d'autres s'en tiennent à la population environnante ou du quartier.

Pour les fins de l'analyse, il nous faudra examiner successivement les commerces exploités par des gérants qui sont réputés desservir la population environnante ou du quartier et les commerces exploités par des gérants et qui desservent la population des cités d'Ottawa et d'Eastview ainsi que la zone métropolitaine.

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(1) Voir le tableau 5, qui suit, pages 41 et 42.

(2) Voir tableau 5.



- 1) Examen des commerces gérés par des gérants dont l'activité principale consiste à desservir la population du quartier de la basse-ville d'Ottawa et la cité d'Eastview (commerces locaux):

Si nous jetons un coup d'oeil sur le tableau qui suit, nous voyons qu'il y a quatre genres de commerces exploités par des gérants qui desservent la population environnante ou du quartier et qui peuvent être qualifiés de locaux. Ces commerces sont les suivants: épiceries-primeurs, pharmacies, postes d'essence et teinturiers-nettoyeurs.

En tenant compte de ces quatre genres de commerces, il y a moyen d'établir des comparaisons pour les gérants canadiens-français, canadiens-anglais et la catégorie "autres" en tenant compte de la répartition de la population par origine ethnique suivant le recensement de 1961 pour le secteur de la basse-ville d'Ottawa et la cité d'Eastview.

Répartition des commerces locaux  
suivant le groupe ethnique des gérants (1)

Genre de commerce	Groupe ethnique				Total
	Gérant canadien-français	Gérant canadien-anglais	Autre gérant		
Epicerie-primeurs	-	-	(1) 100%		(1) 100%
Pharmacies	(1) 100%	-	-		(1) 100%
Postes d'essence	(2) 50%	(2) 50%	-		(4) 100%
Teinturiers-nettoyeurs	(1) 100%	-	-		(1) 100%
TOTAL	(4) 57.1%	(1) 28.6%	(1) 14.3%		(7) 100%

Nous voyons que dans l'ensemble les gérants canadiens-français gèrent 57.1% des commerces desservant la population environnante, les Canadiens anglais 28.6%, et les autres gérants 14.3%.

(1) Source des données: voir tableau 5 pages 41 et 42.





Si nous examinons la situation des gérants, en tenant compte du pourcentage de la population par groupe ethnique, pour le secteur de recensement de la basse-ville d' Ottawa et la cité d' Eastview, en ce qui concerne ces commerces desservant cette population, certaines observations peuvent être faites en suivant le tableau ci-dessus pour les trois groupes ethniques.

a) Les gérants canadiens-français:

Nous pouvons dire que ceux-ci ne comptent pas un pourcentage de gérances de commerces équivalent au pourcentage de Canadiens français dans la population totale; ce dernier pourcentage pour le secteur de la basse-ville d' Ottawa et la cité d' Eastview étant de 68.1% suivant le recensement de 1961(1).

b) Les gérants canadiens-anglais:

Ces gérants comptent 28.6% des commerces gérés alors que le pourcentage de la population d' origine britannique pour ce secteur (basse-ville d' Ottawa et cité d' Eastview) est de 22% (2). Nous voyons dans ce cas-ci une tendance inverse à celle des Canadiens français; ces derniers possédant un pourcentage de gérances inférieur au pourcentage de la population d' origine française, dans l' ensemble de la population.

c) Les autres gérants:

Ces derniers comptent 14.3% des gérances de commerces alors que le pourcentage de la population pour ce secteur est de 9.9% selon le recensement démographique de 1961 (3).

Si nous analysons les gérances de commerces sous l' aspect de l' entité du contrôle par un groupe ethnique, nous voyons que seuls les Canadiens français et les "autres gérants" exercent, pour ainsi dire, un monopole: les Canadiens français, en ce qui concerne les pharmacies et les teinturiers, et

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- (1) Voir le tableau annexe 1 pour le pourcentage de la population canadienne-française pour la basse-ville d' Ottawa et la cité d' Eastview.
  - (2) Voir tableau p. 31 pour le pourcentage de gérances détenues par les Canadiens anglais et le tableau annexe 1 pour le pourcentage de la population d' origine britannique.
  - (3) Voir tableau p. 31 pour le pourcentage des gérances détenues par les autres gérants et le tableau annexe 1 pour le pourcentage de la population des autres gérants. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l' addition des pourcentages pour les groupes ethniques autres que français et britanniques a été faite.



les autres gérants en ce qui concerne les épiceries-primeurs. Nous notons aussi que, lorsque les gérances de commerces sont partagées, dans le cas des postes d'essence, par exemple, le partage se fait par moitié (1).

Enfin, tout comme nous l'avons mentionné lors de l'analyse des propriétaires de commerces, il n'est pas possible d'expliquer pourquoi certaines gérances de commerces sont administrées par un groupe ethnique plutôt que par un autre. En effet, plusieurs facteurs pourraient être à l'origine de ce phénomène: habileté et qualification technique exigée de la part des gérants par les grandes compagnies ou sociétés, certaines compagnies qui s'intéressent particulièrement à la région d'Ottawa en raison du produit qui est en grande demande, ou encore, la mentalité de certains groupes ethniques qui se prête mieux à travailler au sein d'une grande organisation. Ces hypothèses n'ont toutefois pas fait l'objet de notre enquête et n'ont, par conséquent, pas été vérifiées.

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(1) Voir le tableau p. 31.



- 2) Examen des commerces gérés par des gérants  
dont l'activité principale consiste à desservir  
la population de la zone métropolitaine d'Ottawa:

Tout comme dans le cas des commerces détenus par des propriétaires, certaines gérances de commerces desservent l'ensemble de la population des cités d'Ottawa et d'Eastview ainsi que la zone métropolitaine d'Ottawa.

Si nous nous en rapportons au tableau qui suit, et si nous excluons les gérances de commerces qui desservent la population environnante ou du quartier des secteurs de la basse-ville d'Ottawa et la cité d'Eastview, nous avons la possibilité d'établir une liste des commerces qualifiés de régionaux. Le tableau ci-dessous nous donne la liste de ces différents genres de gérances ainsi que la répartition de celles-ci suivant les groupes ethniques canadiens-français, canadiens-anglais et autres groupes ethniques.

Répartition des commerces régionaux  
suivant le groupe ethnique des gérants (1)

Groupe ethnique

<i>Genre de commerce</i>	<i>Gérant canadien-français</i>	<i>Gérant canadien-anglais</i>	<i>Autre gérant</i>	<i>Total</i>
Accessoires électriques	-	(1) 100%	-	(1) 100%
Articles de sport	-	(1) 100%	-	(1) 100%
Chaussures pour dames	-	(1) 100%	-	(1) 100%
Fleuristes	(1) 33.3%	(2) 67.7%	-	(3) 100%
Fourreurs	-	-	(1) 100%	(1) 100%
Location de véhicules	-	-	(1) 100%	(1) 100%
Magasins de chaussures	(2) 100%	-	-	(2) 100%
Magasins de disques	-	(1) 100%	-	(1) 100%
Magasins de meubles	-	-	(1) 100%	(1) 100%
Magasins de vêtements	-	-	(2) 100%	(2) 100%
Motels	-	(1) 100%	-	(1) 100%
Quincailleries	(1) 100%	-	-	(1) 100%
Textiles	(2) 100%	-	-	(2) 100%
Vendeurs-agences d'autos	(1) 50%	-	(1) 50%	(2) 100%
Vêtements pour dames	-	(1) 50%	(1) 50%	(2) 100%
Vêtements pour hommes	-	-	(1) 100%	(1) 100%
<b>TOTAL</b>	<b>(7) 30.4%</b>	<b>(8) 34.8%</b>	<b>(8) 34.8%</b>	<b>(23) 100%</b>

(1) Source des données: voir le tableau 5, qui suit, en pages 41 et 42.





A la lumière de ces données, examinons la situation des gérants de commerces appartenant aux groupes ethniques canadien-français, canadien-anglais et autres groupes ethniques, pour l'ensemble de la population des cités d'Ottawa et d'Eastview et pour l'ensemble de la population de la zone métropolitaine.

- a) Examen de la situation des gérances de commerces pour l'ensemble de la population des cités d'Ottawa et d'Eastview:

1) Les Canadiens français:

Le tableau de la page précédente démontre que pour l'ensemble des gérances de commerces les Canadiens français en possèdent 30.4%. Si nous comparons ce pourcentage avec le pourcentage de la population d'origine française des cités d'Ottawa et d'Eastview, qui est de 28.7%, on peut dire que la situation de ce groupe ethnique est adéquate en ce qui concerne les gérances de commerces pour l'ensemble de la population des cités d'Ottawa et d'Eastview(1). Cette situation n'est toutefois pas aussi bonne que pour les propriétaires de commerces régionaux car ceux-ci détiennent 45.9% des commerces à titre de propriétaires, pour un même pourcentage, soit 28.7%, de population appartenant au groupe ethnique d'origine française(2).

2) Les Canadiens anglais:

Ceux-ci comptent 34.8% des gérances de commerces situés dans la basse-ville d'Ottawa et la cité d'Eastview alors que la population d'origine britannique pour les cités d'Ottawa et d'Eastview est de 52.9% (3). Comme pour les propriétaires de commerces régionaux appartenant à ce groupe ethnique, nous remarquons que le pourcentage de gérances est inférieur à la répartition de la population pour les cités en question.

En effet, l'analyse des propriétaires de commerces régionaux démontre que ceux-ci détiennent 18.0% des commerces situés dans le secteur de la basse-

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- (1) Voir le tableau de la page précédente pour le pourcentage de gérances détenues par les Canadiens français et le tableau annexe 2 pour la répartition de la population en pourcentages et par groupes ethniques.
- (2) Voir pages 17 et 18 pour les données relatives aux propriétaires de commerces canadiens-français.
- (3) Voir tableau p.34 démontrant le pourcentage de gérances canadiennes-anglaises et le tableau annexe 2 pour la répartition de la population en pourcentages et par groupes ethniques.



ville d' Ottawa et dans la cité d' Eastview alors que le pourcentage de la population d' origine britannique, pour ce secteur, est de 52.9% (1). Nous pouvons expliquer cette tendance en évoquant la raison mentionnée pour les propriétaires canadiens-anglais, soit: que les commerces détenus par des gérants ne se situent pas uniquement dans la basse-ville d' Ottawa, la rue Rideau et le chemin de Montréal qui traverse la municipalité d' Eastview (2).

### 3) Les autres groupes ethniques:

Ces derniers détiennent 34.8% des gérances de commerces, soit le même pourcentage que le groupe ethnique canadien-anglais. De plus, il faut remarquer que ce groupe ne représente que 18.4% dans l' ensemble de la population (3).

Nous voyons que l' excédent de commerces relevant des gérants, pour les autres groupes, se rencontre tout comme dans le cas des propriétaires appartenant au même groupe ethnique.

Si nous nous en référons aux pourcentages calculés pour les propriétaires de commerces régionaux et appartenant au même groupe, nous voyons que l' excédent est de 17.7% sur le pourcentage de la population, les propriétaires détenant 36.1% des commerces pour une population de 18.4% (4). Si nous établissons le même calcul pour les gérants de commerces, ce pourcentage démontrant un excédent des gérances détenues par ces groupes ethniques, sur la population, nous nous rendons à l' évidence que cet excédent est moindre que pour le cas des propriétaires de commerces, celui-ci étant de l' ordre de 16.4%, les gérances de commerces représentant 34.8% en regard du pourcentage de la population, qui est de 18.4% (5).

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(1) Voir pages 17 et 18.

(2) Voir pages 19, 20 et 21.

(3) Voir le tableau annexe 2. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l' addition des pourcentages pour les groupes autres que français et britanniques a été faite.

(4) Voir pages 17 et 18 pour les données relatives aux propriétaires.

(5) Voir page 36 et le tableau p.34 pour ces données.



b) Examen de la situation des gérances de commerces pour l'ensemble de la population de la zone métropolitaine:

1) Les Canadiens français:

Le tableau de la page 34 démontre que les Canadiens français détiennent 30.4% des gérances de commerces. Si nous tenons compte du pourcentage de la population d'origine française pour le secteur de recensement de la zone métropolitaine d'Ottawa, qui est de 40.7% suivant le recensement de 1961, la situation des Canadiens français, en matière de gérances de commerces, n'est pas proportionnelle au pourcentage de la population d'origine française (1).

Cette situation est fort différente de celle des propriétaires canadiens-français qui, eux, détiennent 45.9% des commerces, pour un même pourcentage de population (2). Par conséquent, il existe une déficience en ce qui concerne les gérances.

2) Les Canadiens anglais:

Ce groupe ethnique détient 34.8% des gérances de commerces suivant les données du tableau de la page 34; quant au pourcentage de la population pour la zone métropolitaine d'Ottawa, il est de 44.0%, en ce qui concerne le groupe ethnique d'origine britannique (3). Ceci démontre que les Canadiens anglais sont en meilleure posture que les Canadiens français, surtout si l'on considère que la majorité des commerces n'est pas située dans la basse-ville d'Ottawa et la cité d'Eastview, leurs commerces et gérances se répartissant surtout à travers la cité d'Ottawa.

3) Les autres groupes ethniques:

Ceux-ci détiennent 34.8% des gérances de commerces et représentent 15.3% dans l'ensemble de la population métropolitaine. Nous voyons que leur situation en matière de gérances s'améliore et que la tendance que nous avons remarquée en ce qui les concerne se maintient. De plus, si nous comparons la

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(1) Voir le tableau annexe 3 démontrant la répartition de la population en pourcentages et par groupes ethniques.

(2) Voir p.21 le pourcentage de commerces détenus par les propriétaires canadiens-français.

(3) Voir le tableau annexe 3 démontrant la répartition de la population en pourcentages et par groupes ethniques.





situation de ces autres gérants à celle des autres propriétaires, nous remarquons fort peu de différence. En effet, ceux-ci détiennent, à titre de propriétaires, 36.1% des commerces, soit une proportion d'environ 2 à 1 (1).

#### CONCLUSION :

Sans tenir compte des distinctions relatives aux gérances de commerces qui desservent une population environnante ou de quartier de celles qui desservent l'ensemble de la population des cités d'Ottawa et d'Eastview, voire la population de la zone métropolitaine, il est possible d'en arriver à certaines conclusions en ce qui concerne les gérances de commerces canadiennes-françaises, canadiennes-anglaises ou encore dont les gérants appartiennent à d'autres groupes ethniques.

##### 1) Les gérances canadiennes-françaises:

Les Canadiens français détiennent 37% des gérances de commerces situés dans la basse-ville d'Ottawa, dans la rue Rideau et sur le chemin de Montréal qui traverse la municipalité d'Eastview. Si nous tenons compte du pourcentage de la population d'origine française pour la basse-ville d'Ottawa et la cité d'Eastview, pourcentage qui est de 68.1%, on ne peut pas dire que les gérances de commerces canadiennes-françaises sont proportionnelles à la population d'origine française (2).

Si, d'autre part, nous tenons compte du pourcentage de la population d'origine française pour les cités d'Ottawa et d'Eastview, qui est de 28.7%, nous pouvons dire que la situation est adéquate, voire normale, le pourcentage des gérances excédant le pourcentage de la population d'origine française (3).

Si l'on prend comme critère d'appréciation le pourcentage de la population d'origine française pour la zone métropolitaine d'Ottawa, pourcentage qui est de 40.7%, la même conclusion que ci-dessus s'impose en ce qui concerne la situation des gérances au point de vue des cités d'Ottawa et

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(1) Voir pages 20, 21 et 22 relativement au pourcentage des commerces détenus par les autres groupes ethniques et la tendance en ce qui concerne les autres propriétaires.

(2) Voir tableau annexe 1 pour le pourcentage de population d'origine française pour la basse-ville d'Ottawa et la cité d'Eastview.

(3) Voir tableau annexe 2 pour le pourcentage de la population d'origine française pour les cités d'Ottawa et d'Eastview.



d' Eastview(1). En effet, une déficience existe concernant les gérances de commerces canadiennes-française.

Enfin, si nous comparons la situation des gérants de commerces à celle des propriétaires de commerces canadiens-français, nous pouvons dire que ces gérants ne sont certes pas aussi bien représentés que les propriétaires du même groupe ethnique. Ceux-ci ne détiennent un pourcentage de commerces inférieur au pourcentage de la population d'origine française qu'uniquement dans le cas où l'on tient compte du pourcentage de la population des cités d'Ottawa-Eastview ou encore du pourcentage de la population pour la zone métropolitaine, on se rend compte que le pourcentage des propriétaires excède le pourcentage de la population, ce qui n'est pas le cas pour les gérances de commerces canadiennes-françaises(2).

## 2) Les gérances canadiennes-anglaises:

Le tableau 5 qui suit nous démontre que les Canadiens anglais possèdent 37% des gérances (3). Tout comme les propriétaires de commerces, les gérants canadiens-anglais administrent, dans l'ensemble, un pourcentage suffisant de commerces, soit 37% des gérances pour une population d'origine britannique de 22% (4).

Toutefois, en ce qui concerne l'ensemble de la population des cités d'Ottawa-Eastview, ou encore de la zone métropolitaine, nous remarquons que les gérances de commerces canadiennes-anglaises ne correspondent pas au pourcentage de la population, ce même phénomène s'est déjà présenté au sujet des propriétaires canadiens-anglais(5).

Le recensement de 1961 démontre, en effet, que le pourcentage de la population d'origine britannique pour les cités d'Ottawa et d'Eastview ainsi que pour la zone métropolitaine est de 58.9% et de 44% respectivement (6).

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- (1) Voir tableau annexe 3 pour le pourcentage de la population d'origine française pour la zone métropolitaine.
  - (2) Voir pages 21, 22 et 23.
  - (3) Voir tableau 5, pages 41 et 42, pour le pourcentage des gérances canadiennes-anglaises.
  - (4) Voir tableau annexe 1 pour la population d'origine britannique.
  - (5) Voir pages 21, 22 et 23.
  - (6) Voir les tableaux annexes 2 et 3 pour les pourcentages de population d'origine britannique pour les cités d'Ottawa et d'Eastview et pour la zone métropolitaine d'Ottawa.



Ceci peut s'expliquer tout comme dans le cas des propriétaires canadiens-anglais, cas pour lequel nous avons fait remarquer que les commerces canadiens-anglais se situent dans d'autres secteurs que la basse-ville d'Ottawa et la cité d'Eastview (1).

3) Les gérances tenues par les autres groupes ethniques:

Nous remarquons que pour l'ensemble des gérances de commerces, les personnes appartenant aux autres groupes ethniques gèrent un pourcentage suffisant de commerces, par rapport au pourcentage de ces autres groupes ethniques dans l'ensemble de la population. Le pourcentage des gérances étant de 30% (2), comparé au pourcentage de la population qui est de 9.9% pour les secteurs de la basse-ville et la cité d'Eastview, de 18.4% pour les cités d'Ottawa et d'Eastview et de 15.3% pour la zone métropolitaine d'Ottawa (3).

Si nous comparons la situation de ces gérances de commerces à celle des propriétaires du même groupe ethnique, on remarque que la tendance, où le pourcentage des propriétaires de commerces excède celui du pourcentage de la population, existe également en matière de gérances de commerces (4). Il faut, toutefois, remarquer que pour l'ensemble des gérances l'excédent de pourcentage de gérances par rapport au pourcentage de la population est un peu plus faible que pour le cas des propriétaires de commerces appartenant à ces mêmes groupes ethniques: les propriétaires ayant pour l'ensemble 31.7% des commerces tandis que les gérants n'ont que 30% des gérances (5).

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(1) Voir pages 19, 20, 21, 22 et 23.

(2) Voir tableau, pages 41 et 42, pour les pourcentages de gérances de commerces appartenant aux autres groupes ethniques.

(3) Voir tableaux annexes 1, 2 et 3 pour le pourcentage des personnes appartenant aux autres groupes ethniques. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l'addition de tous les groupes autres que français et britanniques a été faite.

(4) Voir pages 22 et 23 en ce qui concerne les propriétaires.

(5) Voir tableau 4 pour les propriétaires et tableau 5 pour les gérants.





TABLEAU 5

Répartition des commerces  
suivant le groupe ethnique des gérants

Genre de commerce	Groupe ethnique			
	Gérant canadien-français	Gérant canadien-anglais	Autre gérant(1)	Total
Accessoires auto	-	-	-	-
Accessoires électriques	-	(1) 100%	-	(1) 100%
Agences de voyages	-	-	-	-
Articles de bureau	-	-	-	-
Articles pour photos	-	-	-	-
Articles de sport	-	(1) 100%	-	(1) 100%
Bijoutiers	-	-	-	-
Chaussures pour dames	-	(1) 100%	-	(1) 100%
Chaussures pour hommes	-	-	-	-
Confiseurs	-	-	-	-
Cordonniers	-	-	-	-
Epicerie-primeurs	-	-	(1) 100%	(1) 100%
Fleuristes	(1) 33.3%	(2) 66.7%	-	(3) 100%
Fournisseurs de combustibles	-	-	-	-
Fournitures restaurants	-	-	-	-
Fourreurs	-	-	(1) 100%	(1) 100%
Laveurs d' autos	-	-	-	-
Librairies	-	-	-	-



Suite...

<i>Genre de commerce</i>	<i>Gérant canadien-français</i>	<i>Gérant canadien-anglais</i>	<i>Autre gérant(1)</i>	<i>Total</i>
Location véhicules	-	-	(1) 100%	(1) 100%
Magasins de chaussures	(2) 100%	-	-	(2) 100%
Magasins de disques	-	(1) 100%	-	(1) 100%
Magasins pour animaux domestiques	-	-	-	-
Magasins de meubles	-	-	(1) 100%	(1) 100%
Magasins de vêtements	-	-	(2) 100%	(2) 100%
Matériaux de construction	-	-	-	-
Motels	-	(1) 100%	-	(1) 100%
Nouveautés	-	-	-	-
Ornements d' église	-	-	-	-
Pâtisseries	-	-	-	-
Peintres-tapissiers	-	-	-	-
Pharmacies	(1) 100%	-	-	(1) 100%
Postes d' essence	(2) 50%	(2) 50%	-	(4) 100%
Quincailleries	(1) 100%	-	-	(1) 100%
Rembourseurs	-	-	-	-
Teinturiers	(1) 100%	-	-	(1) 100%
Textiles	(2) 100%	-	-	(2) 100%
Vendeurs-agences autos	(1) 50%	-	(1) 50%	(2) 100%
Vendeurs motos-vélos	-	-	-	-
Vêtements pour dames	-	(1) 50%	(1) 50%	(2) 100%
Vêtements pour hommes	-	-	(1) 100%	(1) 100%
TOTAL	(11) 37%	(10) 33%	(9) 30.0%	(30) 100%

(1) Comprend tous les gérants qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.



#### 4. LA REPARTITION DES COMMERCES SUIVANT LES GROUPES ETHNIQUES EN COMBINANT LES STATUTS DE PROPRIETAIRES ET DE GERANTS:

Nous avons analysé jusqu'ici la situation des propriétaires, des locataires et des gérants pour les trois groupes ethniques, soit les Canadiens français, les Canadiens anglais et ce que nous avons appelé: les autres groupes, constitués de tous les groupes ethniques autres que les premiers cités. Ces analyses nous ont permis de faire certaines comparaisons pour chaque catégorie de détenteurs de commerces. Mais, cette dernière ne serait pas complète si l'on ne considérait pas les trois catégories de détenteurs de commerces en combinant leurs statuts de propriétaires, de gérants voire de locataires. Il peut arriver, en effet, que le pourcentage des propriétaires de commerces soit très élevé par rapport au pourcentage de la population appartenant à un certain groupe ethnique mais si nous tenons compte, en outre, du pourcentage des gérants, qui peut être très faible, le pourcentage des commerces qui sont sous le contrôle d'un groupe ethnique (i. e. les Canadiens français) pourra devenir inférieur au pourcentage de la population appartenant à ce même groupe ethnique.

Le tableau 6, qui suit, nous démontre qu'il existe 112 commerces détenus, soit uniquement par des propriétaires, soit conjointement par des propriétaires et des gérants. A ceci nous ajouterons pour l'analyse les 8 locataires de commerces, ce qui nous donnera 120 détenteurs de commerces. Il faut remarquer que nous avons laissé de côté 11 commerces, en raison des renseignements incomplets fournis par les questionnaires.

Afin d'avoir une idée du contrôle exercé par les groupes ethniques canadiens-français, canadiens-anglais et "autres groupes ethniques", nous analyserons la situation des commerces d'après le plan suivant:

- a) Analyse générale de la situation des propriétaires et gérants.
- b) Analyse de la situation des propriétaires et gérants dont l'activité économique consiste à desservir la population environnante ou du quartier.
- c) Analyse des propriétaires et des gérants de commerces dont l'activité économique consiste à desservir la population des cités d'Ottawa et d'Eastview ainsi que la zone métropolitaine.





a) Analyse générale de la situation  
des propriétaires et des gérants:

Le tableau 6, qui suit, nous démontre que les Canadiens français, les Canadiens anglais et ceux qualifiés d'autres groupes ethniques détiennent respectivement 51 commerces, 26 commerces et 35 commerces. Si l'on exprime ces données en pourcentages pour fins de comparaisons, on retrouve que les Canadiens français contrôlent 46% des commerces qui sont, soit sous la direction de propriétaires, soit sous la direction de gérants, les Canadiens anglais, 23% et les autres groupes, 31%. Si nous ajoutons les locataires de commerces (lessee) qui sont au nombre de 8 pour les trois catégories de groupes ethniques, nous voyons qu'il existe 120 commerces répartis comme suit: les Canadiens français, 53 commerces ou 44% des commerces, les Canadiens anglais, 29 commerces ou 24%, les autres groupes ethniques, 38 commerces ou 32% (1).

Nous voyons que la situation des détenteurs de commerces est quelque peu différente de celle des propriétaires, des locataires et des gérants de commerces. Voyons, pour les trois groupes ethniques, la situation au point de vue contrôle de commerces.

1) Les Canadiens français:

Si nous considérons les propriétaires de commerces, nous voyons que ceux-ci contrôlent 48.8% des commerces (2). C'est une situation adéquate si nous considérons le pourcentage de la population d'origine française qui n'est que de 28.7% pour les secteurs de recensement de 1961, pour la basse-ville d'Ottawa et la cité d'Eastview, et de 40.7% pour la zone métropolitaine d'Ottawa (3).

Si, d'autre part, nous tenons compte des gérants de commerces et des locataires de commerces canadiens-français, en plus des propriétaires, nous remarquons une baisse dans le pourcentage des commerces contrôlés par les Canadiens français. Ceux-ci contrôlent alors que 44% des commerces, ce qui constitue une baisse sensible dans le pourcentage des commerces contrôlés par les Canadiens français (4).

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(1) Le calcul du nombre de commerces ainsi que le pourcentage est fait en se servant du total des tableaux 4 et 6, pages 28-29 et 55-56.

(2) Voir tableau 3, pages 24 et 25, pour le pourcentage de commerces détenus par les propriétaires canadiens-français.

(3) Voir tableaux annexes 2 et 3.

(4) Voir pages 28-29 et 55-56 pour le pourcentage de commerces contrôlés par les Canadiens français.

Date		Description		Amount	
1890	Jan 1	Balance		100.00	
	Feb 1	Interest		5.00	
	Mar 1	Interest		5.00	
	Apr 1	Interest		5.00	
	May 1	Interest		5.00	
	Jun 1	Interest		5.00	
	Jul 1	Interest		5.00	
	Aug 1	Interest		5.00	
	Sep 1	Interest		5.00	
	Oct 1	Interest		5.00	
	Nov 1	Interest		5.00	
	Dec 1	Interest		5.00	
1891	Jan 1	Balance		100.00	
	Feb 1	Interest		5.00	
	Mar 1	Interest		5.00	
	Apr 1	Interest		5.00	
	May 1	Interest		5.00	
	Jun 1	Interest		5.00	
	Jul 1	Interest		5.00	
	Aug 1	Interest		5.00	
	Sep 1	Interest		5.00	
	Oct 1	Interest		5.00	
	Nov 1	Interest		5.00	
	Dec 1	Interest		5.00	
1892	Jan 1	Balance		100.00	
	Feb 1	Interest		5.00	
	Mar 1	Interest		5.00	
	Apr 1	Interest		5.00	
	May 1	Interest		5.00	
	Jun 1	Interest		5.00	
	Jul 1	Interest		5.00	
	Aug 1	Interest		5.00	
	Sep 1	Interest		5.00	
	Oct 1	Interest		5.00	
	Nov 1	Interest		5.00	
	Dec 1	Interest		5.00	
1893	Jan 1	Balance		100.00	
	Feb 1	Interest		5.00	
	Mar 1	Interest		5.00	
	Apr 1	Interest		5.00	
	May 1	Interest		5.00	
	Jun 1	Interest		5.00	
	Jul 1	Interest		5.00	
	Aug 1	Interest		5.00	
	Sep 1	Interest		5.00	
	Oct 1	Interest		5.00	
	Nov 1	Interest		5.00	
	Dec 1	Interest		5.00	

2) Les Canadiens anglais:

Ce groupe ethnique détient à titre de propriétaires 19.5% des commerces. Si, par contre, nous considérons les propriétaires, les locataires et les gérants du groupe ethnique canadien-anglais, nous remarquons que le pourcentage des commerces, pour ce groupe, s'élève à 24% (1).

3) Les autres groupes ethniques:

Ces derniers détiennent, à titre de propriétaires, 31.7% des commerces, mais si l'on considère les statuts de propriétaires, locataires et gérants, le pourcentage de commerces détenus par ces autres groupes s'élève à 32% (2).

A la lumière des données exposées ci-dessus, nous voyons que la situation des Canadiens français s'aggrave lorsque l'on considère l'ensemble des commerces détenus par les propriétaires, les locataires et les gérants. En effet, on remarque que le pourcentage des commerces sous contrôle de propriétaires passe de 48.8% à 44%, soit une baisse de 4.8%.

D'autre part, on remarque une tendance différente en ce qui concerne les Canadiens anglais. Ceux-ci ne détiennent que 19.5% des commerces à titre de propriétaires alors que si l'on tient compte des gérants et des locataires, nous nous rendons compte qu'ils détiennent 24% des commerces, soit une augmentation dans le pourcentage de commerces canadiens-anglais.

Quant aux autres groupes ethniques, nous remarquons également une augmentation dans le pourcentage de contrôle exercé: Ces groupes contrôlant 31.7% des commerces à titre de propriétaires, pourcentage qui s'élève à 32% si l'on tient compte des propriétaires, des locataires et des gérants de ces mêmes groupes ethniques. Cette différence n'est peut-être pas extrême en soi, mais elle pourrait être plus conséquente si l'enquête avait porté sur un plus grand nombre de commerces.

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(1) Voir tableau 3, pages 24 et 25, pour le pourcentage de commerces détenus par les propriétaires canadiens-anglais et pages 28-29 et 55-56 pour le pourcentage de commerces contrôlés par les Canadiens anglais.

(2) Voir tableau 3, pages 24 et 25, pour le pourcentage des commerces détenus à titre de propriétaires par les autres groupes ethniques et pages 28-29 et 55-56 pour le pourcentage de commerces contrôlés par les propriétaires, les locataires et les gérants.



Nous pouvons tenter d'expliquer ces tendances. Celles-ci sont dues au fait que les Canadiens français ne détiennent que 25% des locations de commerces alors que les Canadiens anglais et les autres groupes ethniques détiennent respectivement 37.5% des locations de commerces (1).

A ceci nous devons ajouter que les gérances de commerces détenus par les Canadiens anglais et les autres groupes ethniques s'élèvent à 63% de l'ensemble alors que les Canadiens français ne gèrent que 37% de ces commerces. Ces gérances sont réparties comme suit: Canadiens français: 37%, Canadiens anglais: 33% et les autres groupes ethniques: 30% (2).

On peut tenter d'expliquer ces phénomènes par les hypothèses suivantes:

- 1) Les grandes firmes ne tiennent pas compte, nécessairement, de la répartition de la population par groupe ethnique pour choisir les gérants. En effet, on remarque que les autres groupes ethniques, qui se composent respectivement que de 18.4% et 15.3% de la population des cités d'Ottawa et d'Eastview et de la zone métropolitaine d'Ottawa, contrôlent 30% des gérances de commerces(3).
- 2) Il y a d'autres hypothèses qui expliquent peut-être pourquoi cette répartition des gérances de commerces est au détriment des Canadiens français pour l'ensemble de la population des cités d'Ottawa-Eastview et la zone métropolitaine d'Ottawa, mais ces hypothèses n'ont pas été vérifiées. On peut évoquer le fait que le Canadien français n'aime pas à se sentir sous le contrôle d'un organisme supérieur ou dans la situation de mandataire-mandant, voire de préposé à maître. En d'autres termes, il aime posséder en propre ce qu'il gère. Nous pourrions supposer aussi que le Canadien français n'a pas été motivé vers le domaine des affaires ou encore, qu'autrefois, on a appuyé davantage sur les matières de culture générale lorsqu'il s'est agi d'éducation formelle du Canadien français et que, par conséquent, on a peu orienté les jeunes vers les affaires ou les sciences bien que les programmes scolaires, du moins en ce qui concerne les Franco ontariens, ont été sensiblement les mêmes que pour les Canadiens anglais et les autres groupes ethniques éduqués dans la même province.

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(1) Voir tableau 4, pages 28 et 29, pour ces données.

(2) Voir tableau 5, pages 41 et 42, pour ces données.

(3) Voir tableaux annexes 2 et 3 pour le calcul des pourcentages représentant les autres groupes ethniques, l'addition des pourcentages pour les groupes ethniques autres que canadiens-français et canadiens-anglais a été faite.



1. The first part of the paper discusses the importance of the study and the objectives of the research.

2. The second part of the paper describes the methodology used in the study and the data collection process.

3. The third part of the paper presents the results of the study and discusses the findings.

4. The fourth part of the paper discusses the implications of the study and the conclusions drawn.

5. The fifth part of the paper discusses the limitations of the study and the areas for future research.

6. The sixth part of the paper discusses the contributions of the study to the field of research.



- b) Analyse de la situation des propriétaires et des gérants dont l'activité économique consiste à desservir la population environnante ou du quartier:

L'analyse générale de la situation des propriétaires et des gérants nous a donné une vue d'ensemble sur la situation de ces derniers, vue qui n'est pas complète en soi. Il nous faut donc examiner la situation des propriétaires et des gérants de commerces ainsi que des locataires (lessee) en tenant compte des genres de commerces. La liste des 40 commerces différents nous démontre que certains de ces commerces desservent plus particulièrement la population environnante ou de quartier alors que d'autres commerces desservent la population de la zone métropolitaine et celle des cités d'Ottawa-Eastview.

Si nous examinons la liste des commerces, nous nous rendons compte que les commerces suivants desservent généralement la population environnante: cordonniers, épiceries-primeurs, nouveautés, pâtisseries, pharmacies, postes d'essence et teinturiers-nettoyeurs.

Nous examinerons donc la situation des propriétaires et gérants ainsi que celle des locataires pour ces commerces et ce, pour les trois groupes ethniques, pour les fins de l'analyse, nous qualifierons ces commerces de locaux.

Répartition des commerces locaux sans tenir compte du statut de propriétaire, gérant ou locataire<sup>(1)</sup>

Genre de commerce	Groupe ethnique							
	Canadien-français		Canadien-anglais		Autre		Total	
Cordonniers	(-)	0%	(-)	0%	(1)	100%	(1)	100%
Epiceries-primeurs	(3)	37.5%	(2)	25%	(3)	37.5%	(8)	100%
Nouveautés	(1)	50%	(-)	0%	(1)	50%	(2)	100%
Pâtisseries	(1)	50%	(-)	0%	(1)	50%	(2)	100%
Pharmacies	(5)	100%	(-)	0%	(-)	0%	(5)	100%
Postes d'essence <sup>(2)</sup>	(6)	37.5%	(7)	43.8%	(3)	18.7%	(16)	100%
Teinturiers	(2)	100%	(-)	0%	(-)	0%	(2)	100%
TOTAL	(18)	50%	(9)	25%	(9)	25%	(36)	100%

(1) Source des données: voir tableau 6 pages 55 et 56.

(2) Voir tableaux 3, pages 28-29, et 6, pages 55-56.



Les données du tableau de la page précédente nous démontrent que les Canadiens français contrôlent 50% des commerces, à titre de propriétaires, gérants ou locataires, tandis que les Canadiens anglais et les autres groupes ethniques contrôlent respectivement 25% des commerces.

Cette situation est quelque peu anormale si l'on tient compte de la répartition de la population par groupe ethnique pour les secteurs de la basse-ville d'Ottawa et la cité d'Eastview. Le tableau annexe 1 nous montre que la population d'origine française représente 68.1% alors que la population d'origine britannique est de 22% et celle des autres groupes ethniques de 9.9% (1).

Toutefois, cette situation serait adéquate pour les Canadiens français si l'on prend comme critère d'appréciation l'ensemble de la population des cités d'Ottawa et d'Eastview où le pourcentage de la population d'origine française est de 28.7% (2). Il en serait de même si l'on prenait comme critère d'appréciation l'ensemble de la population de la zone métropolitaine d'Ottawa, le pourcentage de la population d'origine française étant de 40.7% (3).

En ce qui concerne les autres groupes ethniques, on voit qu'ils contrôlent un pourcentage plus élevé de commerces que le pourcentage de leur population dans l'ensemble, que nous prenions comme critère d'appréciation, soit la population des secteurs de la basse-ville d'Ottawa et la cité d'Eastview, soit la population des cités d'Ottawa-Eastview, soit celle de la zone métropolitaine, ces pourcentages étant respectivement de 9.9% pour le secteur de la basse-ville d'Ottawa et la cité d'Eastview, de 18.4% pour les cités d'Ottawa-Eastview et de 15.3% pour la zone métropolitaine (4).

Enfin, nous remarquons que certains groupes ethniques exercent un contrôle exclusif sur certains commerces ou encore se partagent les commerces, soit également, soit inégalement. C'est ainsi que les Canadiens français contrôlent l'entièreté des pharmacies et des teintureries (100%) alors qu'ils partagent les commerces de nouveautés et de pâtisseries avec les autres groupes ethniques (50%) (5). Il est à noter que les Canadiens français sont mal représentés si l'on considère le pourcentage de la population d'origine française pour les

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- (1) Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l'addition des pourcentages pour les groupes autres que français et britanniques a été faite.
  - (2) Voir tableau annexe 2.
  - (3) Voir tableau annexe 3.
  - (4) Voir tableaux annexes 1, 2, 3. Pour les fins du calcul des pourcentages représentant les autres groupes ethniques, l'addition des pourcentages des groupes autres que français et britanniques a été faite.
  - (5) Voir tableau p.47.



secteurs de la basse-ville d'Ottawa et de la cité d'Eastview, ce pourcentage étant de 68.1% (1). D'autre part, si l'on considère les Canadiens anglais et les autres groupes ethniques et que l'on tienne compte de leur pourcentage de population pour la basse-ville d'Ottawa et la cité d'Eastview, on remarque ce qui suit:

a) Les Canadiens anglais:

Ceux-ci sont mal représentés dans cinq genres de commerces pour un total de sept, soit les cordonniers, les nouveautés, pâtisseries, pharmacies et teintureriers, mais, par contre, sont bien représentés dans les commerces d'épicerie-primeurs ainsi que les postes d'essence (43.8%), le pourcentage de la population d'origine britannique étant de 22%, pour la basse-ville d'Ottawa et la cité d'Eastview (2).

b) Les autres groupes ethniques:

On se rend compte qu'ils contrôlent un certain nombre de commerces, sauf en ce qui concerne les pharmacies et les teintureriers. Toutefois, il faut reconnaître que le pourcentage des commerces contrôlés par ces groupes ethniques est supérieur au pourcentage de leur population pour les secteurs de la basse-ville d'Ottawa et la cité d'Eastview, ce pourcentage étant de 9.9% (3).

c) Analyse de la situation des propriétaires et des gérants dont l'activité économique consiste à desservir la population des cités d'Ottawa et d'Eastview ainsi que la zone métropolitaine:

Comme nous l'avons remarqué en ce qui concerne l'analyse des gérances de commerces, certains commerces desservent en grande partie, ou du moins ont pour fonction principale de desservir la population de la région d'Ottawa, soit les cités d'Ottawa et d'Eastview, soit la zone métropolitaine. Le tableau qui suit nous montre la répartition des 33 commerces que nous avons qualifiés de régionaux pour les fins de l'analyse.

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(1) Voir tableau annexe 1.

(2) Voir tableau p.47 pour les pourcentages relatifs aux Canadiens anglais et le tableau annexe 1 pour la répartition de la population en pourcentages et par groupes ethniques.

(3) Voir tableau p.47 pour les pourcentages relatifs aux autres groupes ethniques et le tableau annexe 1 pour la répartition de la population en pourcentages et par groupes ethniques. Pour les fins du calcul des pourcentages représentant les autres groupes, l'addition des pourcentages pour les groupes autres que français et britanniques a été faite.





Répartition des commerces régionaux sans tenir compte  
du statut de propriétaire, gérant ou locataire<sup>(1)</sup>

Genre de commerce	Groupe ethnique					
	Canadien-français		Canadien-anglais		Autre	
						Total
Accessoires auto	(-)	0%	(-)	0%	(2)	100%
Accessoires électriques	(2)	28.6%	(2)	28.6%	(3)	42.8%
Agences de voyages	(-)	0%	(-)	0%	(-)	0%
Articles de bureau	(-)	0%	(-)	0%	(1)	100%
Articles de photos	(-)	0%	(1)	100%	(-)	0%
Articles de sport	(2)	66.7%	(1)	33.3%	(-)	0%
Bijoutiers	(4)	57.2%	(-)	0%	(3)	42.8%
Chaussures pour dames	(-)	0%	(2)	100%	(-)	0%
Chaussures pour hommes	(1)	100%	(-)	0%	(-)	0%
Confiseurs	(-)	0%	(-)	0%	(1)	100%
Fleuristes	(3)	50%	(5)	50%	(-)	0%
Fournisseurs de combustibles	(1)	100%	(-)	0%	(-)	0%
Fournitures pour restaurants	(-)	0%	(-)	0%	(1)	100%
Fourreurs	(-)	0%	(1)	20%	(4)	80%
Laveurs d' autos	(-)	0%	(1)	100%	(-)	0%
Librairies	(-)	0%	(-)	0%	(-)	0%
Location de véhicules	(-)	0%	(1)	50%	(1)	50%
Magasins de chaussures	(3)	75%	(-)	0%	(1)	25%
Magasins de disques	(-)	0%	(1)	100%	(-)	0%
Magasins pour animaux domestiques	(-)	0%	(1)	100%	(-)	0%
Magasins de meubles	(1)	25%	(-)	0%	(3)	75%
Magasins de vêtements	(-)	0%	(-)	0%	(2)	100%
Matériaux de construction	(-)	0%	(-)	0%	(1)	100%
Motels	(1)	33.3%	(2)	66.7%	(-)	0%
Ornements d' église	(-)	0%	(-)	0%	(-)	0%
Peintres-tapissiers	(1)	100%	(-)	0%	(-)	0%
Quincailleries	(2)	66.7%	(1)	33.3%	(-)	0%
Rembourseurs	(1)	100%	(-)	0%	(-)	0%
Textiles	(3)	100%	(-)	0%	(-)	0%
Vendeurs-agences autos	(4)	66.7%	(-)	0%	(2)	33.3%
Vendeurs motos-vélos	(-)	0%	(-)	0%	(1)	100%
Vêtements pour dames	(1)	25%	(2)	50%	(1)	25%
Vêtements pour hommes	(5)	62.5%	(1)	12.5%	(2)	25%
TOTAL	(35)	41.7%	(20)	23.8%	(29)	34.5%
					(84)	100%

(1) Source des données: voir tableau 6, qui suit, en pages 55 et 56.



Si nous considérons l'ensemble de ces commerces, le tableau de la page précédente nous démontre que les Canadiens français contrôlent 41.7% de ces commerces alors que les Canadiens anglais et les autres groupes ethniques contrôlent respectivement 23.8% et 34.5% de ces mêmes commerces.

Afin d'avoir une idée du contrôle exercé par ces différents groupes ethniques, nous tiendrons compte de la répartition de la population par groupe ethnique pour les cités d'Ottawa et d'Eastview ainsi que la zone métropolitaine, répartition suivant le recensement de 1961 pour le secteur de recensement d'Ottawa.

- 1) Examen du contrôle des commerces par les groupes ethniques, dont l'activité consiste à desservir la population des cités d'Ottawa et d'Eastview:

Tout comme lors de l'analyse de la situation des propriétaires et des gérants de commerces dont l'activité consiste à desservir l'ensemble de la population des cités d'Ottawa et d'Eastview, nous remarquons que le contrôle exercé par les groupes ethniques est différent. On est porté à croire que ce contrôle est adéquat mais si l'on tient compte de la répartition de la population par groupes ethniques, l'impression est fort différente. Examinons la situation pour les Canadiens français, les Canadiens anglais et les autres groupes ethniques en tenant compte de la répartition de la population pour ces trois groupes.

- a) Les Canadiens français:

Nous pouvons dire que ceux-ci exercent un contrôle suffisant de l'ensemble des commerces en tenant compte du pourcentage de la population d'origine française pour les cités d'Ottawa et d'Eastview, ce pourcentage étant de 28.7%<sup>(1)</sup>.

Si nous prenons chaque commerce individuellement pour lequel les Canadiens français sont représentés, nous remarquons la même tendance, sauf en ce qui concerne les magasins de meubles. Dans ce cas, les Canadiens français ne contrôlent que 25% des commerces<sup>(2)</sup>.

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(1) Voir tableau annexe 2.

(2) Voir tableau p. 50 démontrant cette tendance et le pourcentage de contrôle des magasins de meubles par les Canadiens français.



b) Les Canadiens anglais:

Ceux-ci contrôlent 23.8% des commerces situés dans le secteur de la basse-ville d' Ottawa et la cité d' Eastview (1). Il va sans dire que le pourcentage des commerces ne correspond pas au pourcentage de la population d' origine britannique pour les cités d' Ottawa et d' Eastview, ce dernier étant de 52.9% (2). Ceci se comprend si l' on considère que les commerces qualifiés de canadiens-anglais, se répartissent dans tous les quartiers de la ville d' Ottawa.

Toutefois, si l' on prend, comme critère d' appréciation, le pourcentage de la population d' origine britannique pour le secteur de la basse-ville d' Ottawa et la cité d' Eastview, ce pourcentage étant de 22%, d' après le tableau annexe 1, nous nous rendons compte que les Canadiens anglais sont bien représentés non seulement pour l' ensemble des commerces, mais également pour chaque genre de commerce pour lequel ils exercent un contrôle, à l' exception des fourreurs; dans ce dernier cas, ils ne contrôlent que 20% des commerces(3).

c) Les autres groupes ethniques:

Ces derniers sont également bien représentés et sont dans une position plus avantageuse que les Canadiens anglais ou encore que les Canadiens français, si l' on tient compte du pourcentage de la population appartenant à ces groupes ethniques, et, du fait que leurs commerces ne sont pas situés uniquement dans les quartiers de la basse-ville d' Ottawa et la cité d' Eastview. En effet, le pourcentage de la population de ces autres groupes ethniques est de 18.4% suivant le tableau annexe 2 pour les cités d' Ottawa et d' Eastview. De plus, si l' on considère chaque genre de commerce pour lequel ces groupes sont représentés, on peut dire qu' ils sont en bonne, voire en excellente position.

2) Examen du contrôle des commerces par les groupes ethniques dont l' activité est de desservir la population de la zone métropolitaine d' Ottawa:

a) Les Canadiens français:

Le pourcentage des commerces contrôlés, dans l' ensemble, par ce groupe ethnique est suffisant par rapport au pourcentage de la population d' origine française pour la zone métropolitaine d' Ottawa. Ce pourcentage est de 40.7% suivant le tableau annexe 3.

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(1) Voir tableau p.50.

(2) Voir tableau annexe 2.

(3) Voir tableau en page 50.





Si l'on considère individuellement les commerces pour lesquels les Canadiens français sont représentés, on peut se rendre compte que les trois seuls commerces pour lesquels ils n'ont qu'une faible représentation, par rapport au pourcentage de population d'origine française pour la zone métropolitaine, sont: les accessoires électriques (28.6%), les magasins de meubles (25%), les motels (33.3%) et les magasins de vêtements pour dames (25%).

b) Les Canadiens anglais:

Il n'y a pas moyen de donner une appréciation de la situation de ces commerces en tenant compte des pourcentages de la population d'origine britannique pour la zone métropolitaine d'Ottawa puisqu'une grande partie de leurs commerces se situent en dehors de la basse-ville d'Ottawa et la cité d'Eastview.

c) Les autres groupes ethniques:

Ceux-ci sont très bien représentés dans l'ensemble si l'on considère le pourcentage de la population de ces autres groupes ethniques, pourcentage qui est de 15.3% suivant le tableau annexe 3. De plus, si on analyse les genres de commerces pour lesquels ces groupes sont représentés, l'on constate qu'il n'existe aucun commerce qui soit à un pourcentage inférieur au pourcentage de la population représentant ces autres groupes ethniques. En effet, le pourcentage le plus bas pour ces commerces, c'est-à-dire 25%, se retrouve dans les cas suivants: magasins de chaussures, vêtements pour dames et vêtements pour hommes.

Enfin, il faut considérer le fait que les commerces contrôlés par les commerçants appartenant à ces groupes ethniques ne se situent pas uniquement dans le secteur de la basse-ville d'Ottawa et la cité d'Eastview, ce qui pourrait donner lieu à une situation plus avantageuse par rapport au pourcentage de la population ou encore, moins avantageuse pour ces groupes. Les données de l'enquête ne nous permettent pas de le dire.

## CONCLUSION

Si nous comparons les groupes canadiens-français, canadiens-anglais et autres groupes ethniques, certaines conclusions s'imposent, abstraction faite du critère pourcentage de la population.

1) Par rapport à la situation des propriétaires de commerces:

Les Canadiens français sont moins bien représentés que les Canadiens anglais. Le pourcentage des commerces qu'ils contrôlent baisse lorsque l'on tient compte des gérances et des locations de commerces. Le pourcentage passe de 48.8% à 44%, soit une diminution de 4.8% (1).

---

(1) Voir pages 45 et 46 pour ces données.



Les Canadiens anglais et les autres groupes ethniques augmentent leur contrôle. Les Canadiens anglais, qui ne détiennent que 19.5% des commerces à titre de propriétaires, détiennent 24% des commerces si l'on tient compte des gérances et des locations de commerces pour ce même groupe ethnique (1). Quant aux autres groupes ethniques, le pourcentage d'augmentation de contrôle s'élève à 32% alors que le pourcentage des propriétaires, pour ces autres groupes, est de 31.7% (2).

De plus, si l'on tient compte que les commerces canadiens-français sont en grande partie localisés dans le secteur de la basse-ville d'Ottawa et la cité d'Eastview alors que les commerces des autres groupes ethniques se situent dans tous les quartiers de la ville, il est permis de croire que les tendances, ci-dessus indiquées, iront en s'accroissant si l'on considère l'ensemble des cités d'Ottawa et d'Eastview. En ce qui concerne la zone métropolitaine d'Ottawa, il n'est pas certain que ces tendances relatives aux Canadiens français, Canadiens anglais et autres groupes ethniques se maintiendraient. Notre enquête ne nous permet pas de conclure davantage en ce qui concerne la zone métropolitaine.

## 2) Par rapport au genre de commerces:

Si nous ne tenons compte que des 120 commerces analysés jusqu'ici et si nous laissons de côté les 11 commerces au sujet desquels les renseignements ne sont pas suffisants, certaines constatations intéressantes peuvent être faites, relativement aux Canadiens français, aux Canadiens anglais et aux autres groupes ethniques à l'aide du tableau 6 qui suit.

### a) Les genres de commerces détenus par les groupes ethniques, à titre de propriétaires, gérants ou locataires:

Nous remarquons que les Canadiens français sont représentés dans 30 commerces différents sur 40, alors que les Canadiens anglais le sont dans 22 commerces sur 40, et les autres groupes ethniques dans 25 commerces.

### b) Si nous excluons les commerces où au moins un des commerçants est propriétaire, nous remarquons la répartition suivante en ce qui concerne les cinq commerces où il n'existe que des gérances: soit les articles de sport, magasins de disques, location de véhicules, magasins de vêtements et vêtements pour dames. Les Canadiens français ne détiennent aucune gérance tandis que les Canadiens anglais sont représentés dans deux gérances sur cinq (40%) et les autres groupes ethniques dans trois gérances sur cinq (60%).

---

(1) Voir pages 45 et 46 pour ces données.

(2) Voir pages 45 et 46 pour ces données.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The text also mentions the need for regular audits and the role of independent auditors in ensuring the reliability of the data.

2. The second part of the document focuses on the challenges faced by organizations in implementing effective internal controls. It highlights the complexity of modern business environments and the need for a robust framework of controls to manage risks. The text suggests that organizations should adopt a risk-based approach to internal control design and implementation, ensuring that controls are tailored to the specific risks faced by the organization.

3. The third part of the document discusses the role of technology in enhancing financial reporting and internal control systems. It notes that the use of information technology can significantly improve the efficiency and accuracy of financial data collection and processing. However, it also points out that the rapid pace of technological change requires organizations to continuously update their systems and controls to remain effective.

4. The fourth part of the document addresses the importance of transparency and disclosure in financial reporting. It argues that providing clear and timely information to stakeholders is crucial for building trust and confidence in the financial system. The text also discusses the challenges of ensuring the quality and reliability of the information disclosed, particularly in the context of complex financial instruments and transactions.

5. The fifth part of the document concludes by summarizing the key findings and recommendations. It reiterates the importance of a strong internal control system, the effective use of technology, and the commitment to transparency and disclosure. The text also provides a brief overview of the next steps for the organization, including the implementation of the recommended controls and the ongoing monitoring and improvement of the financial reporting process.

TABLEAU 6

Répartition des commerces suivant le groupe ethnique des propriétaires et des gérants indiquant le contrôle des Canadiens français, Canadiens anglais et autres groupes ethniques

Genre de commerce	Groupe ethnique						Total
	Propriétaire canadien-français	Gérant canadien-français	Propriétaire canadien-anglais	Gérant canadien-anglais	Autre propriétaire <sup>(1)</sup>	Autre gérant <sup>(1)</sup>	
Accessoires auto	-	-	-	-	(2) 100%	-	(2) 100%
Accessoires électriques	(2) 28.6%	-	(1) 14.3%	(1) 14.3%	(3) 42.8%	-	(7) 100%
Agences de voyages	-	-	-	-	-	-	-
Articles de bureau	-	-	-	-	(1) 100%	-	(1) 100%
Articles pour photos	-	-	(1) 100%	-	-	-	(1) 100%
Articles de sport	(2) 66.7%	-	-	(1) 33.3%	-	-	(3) 100%
Bijoutiers	(4) 57%	-	-	-	(3) 43%	-	(7) 100%
Chaussures pour dames	-	-	(1) 50%	(1) 50%	-	-	(2) 100%
Chaussures pour hommes	(1) 100%	-	-	-	-	-	(1) 100%
Confiseurs	-	-	-	-	(1) 100%	-	(1) 100%
Cordonniers	-	-	-	-	(1) 100%	-	(1) 100%
Epicerie-primeurs	(3) 37.5%	-	(2) 25%	-	(2) 25%	(1) 12.5%	(8) 100%
Fleuristes	(2) 33.3%	(1) 16.7%	(1) 16.7%	(2) 33.3%	-	-	(6) 100%
Fournisseurs de combustibles	(1) 100%	-	-	-	-	-	(1) 100%
Fournitures restaurants	-	-	-	-	(1) 100%	-	(1) 100%
Fourreurs	-	-	(1) 20%	-	(3) 60%	(1) 20%	(5) 100%
Laveurs d' autos	-	-	(1) 100%	-	-	-	(1) 100%
Librairies	-	-	-	-	-	-	-
Location véhicules	-	-	(1) 50%	-	-	(1) 50%	(2) 100%





Suite . . .

<i>Genre de commerce</i>	<i>Propriétaire canadien français</i>	<i>Gérant canadien français</i>	<i>Propriétaire canadien anglais</i>	<i>Gérant canadien- anglais</i>	<i>Autre propriétaire<sup>(1)</sup></i>	<i>Autre gérant<sup>(1)</sup></i>	<i>Total</i>
Magasins de chaussures	(1) 25%	(2) 50%	-	-	(1) 25%	-	(4) 100%
Magasins de disques	-	-	-	(1) 100%	-	-	(1) 100%
Magasins pour animaux domestiques	-	-	(1) 100%	-	-	-	(1) 100%
Magasins de meubles	(1) 25%	-	-	-	(2) 50%	(1) 25%	(4) 100%
Magasins de vêtements	-	-	-	-	-	(2) 100%	(2) 100%
Matériaux de construction	-	-	-	-	(1) 100%	-	(1) 100%
Hôtels	(1) 33.3%	-	(1) 33.3%	(1) 33.3%	-	-	(3) 100%
Nouveautés	(1) 50%	-	-	-	(1) 50%	-	(2) 100%
Ornements d' église	-	-	-	-	-	-	-
Pâtisseries	(1) 50%	-	-	-	(1) 50%	-	(2) 100%
Peintres-tapissiers	(1) 100%	-	-	-	-	-	(1) 100%
Pharmacies	(4) 80%	(1) 20%	-	-	-	-	(5) 100%
Postes d' essence	(2) 25%	(2) 25%	(2) 25%	(2) 25%	-	-	(8) 100%
Quincailleries	(1) 33.3%	(1) 33.3%	(1) 33.3%	-	-	-	(3) 100%
Rembourseurs	(1) 100%	-	-	-	-	-	(1) 100%
Teinturiers	(1) 50%	(1) 50%	-	-	-	-	(2) 100%
Textiles	(1) 33.3%	(2) 66.7%	-	-	-	-	(3) 100%
Vendeurs-agences autos	(3) 50%	(1) 16.7%	-	-	(1) 16.7%	(1) 16.7%	(6) 100%
Vendeurs motos-vélos	-	-	-	-	(1) 100%	-	(1) 100%
Vêtements pour dames	(1) 25%	-	(1) 25%	(1) 25%	-	(1) 25%	(4) 100%
Vêtements pour hommes	(5) 62.5%	-	(1) 12.5%	-	(1) 12.5%	(1) 12.5%	(8) 100%
TOTAL	(40) 36%	(11) 10%	(16) 14%	(10) 9%	(26) 23%	(9) 8%	(112) 100%

(1) Comprend tous les propriétaires et gérants qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.



## CHAPITRE IV

### LA SITUATION DE L'EMPLOI

Pour les fins de l'analyse, nous avons limité notre recherche aux commerces détenus par les 82 propriétaires, les renseignements concernant les gérances et les locations de commerces étant incomplets.

Le tableau 7, qui suit, nous démontre certaines tendances au sujet de l'emploi de personnes par les propriétaires.

En ce qui concerne l'ensemble, nous remarquons que 75.3% des personnes employées appartiennent au groupe ethnique canadien-français, alors que les Canadiens anglais et les Anglais d'Angleterre (Britanniques) ne constituent que 17.1% des personnes employées (1).

Si nous poussons notre analyse davantage et étudions la situation en tenant compte des propriétaires canadiens-français, canadiens-anglais et autres propriétaires, certaines tendances peuvent être observées.

a) Les propriétaires canadiens-français:

Ceux-ci emploient pour une grande majorité des personnes appartenant au groupe ethnique d'origine française, soit 85.8% des employés (2). En ce qui concerne les autres groupes ethniques, les pourcentages sont relativement minimes. Les Canadiens anglais et les Britanniques ne représentant que 10.9% et les autres groupes 3.3% (3).

b) Les propriétaires canadiens-anglais:

Contrairement aux propriétaires canadiens-français, les propriétaires de ce groupe ethnique emploient un pourcentage plus élevé de Canadiens français, que de personnes appartenant à leur groupe ethnique propre. Le tableau 7, qui suit, nous démontre que 54.3% des personnes employées par les propriétaires canadiens-anglais sont d'origine française en regard de 45.7% de personnes employées qui, elles, sont d'origine britannique, soit 40% Canadiens anglais et 5.7% d'Anglais d'Angleterre. De plus, on remarque que des personnes appartenant aux autres groupes ethniques ne sont pas employées.

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(1) Voir tableau 7 en page 59.

(2) Voir tableau 7 en page 59.

(3) Voir tableau 7, qui suit, p.59.

# THE HISTORY OF THE CITY OF BOSTON

The city of Boston, situated on a neck of land between the harbor and the bay, has a history of more than three centuries. It was first settled by a few Englishmen in 1630, and has since that time grown to be one of the most important cities in the United States. The city has been the seat of many important events in the history of the country, and has played a prominent part in the development of the nation. The city is now one of the most important centers of commerce and industry in the world, and is a leading city in the field of education and culture.

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c) Les autres propriétaires:

Tout comme dans le cas des propriétaires canadiens-anglais, on remarque que le pourcentage des Canadiens français employés par ce groupe est le plus élevé, soit 56.1%, alors que les Canadiens anglais ne constituent que 17.8%, les personnes placées sous la rubrique "autres" 12.2% (1), les autres principaux groupes ethniques se partageant 13.9%.

CONCLUSION

Nous nous rendons compte que les propriétaires canadiens-français engagent un assez grand nombre de personnes appartenant à leur groupe ethnique, mais aussi que les Canadiens anglais et les autres groupes ethniques semblent vouloir employer des personnes d'origine française de préférence aux autres.

---

(1) Voir tableau 7 en page suivante.

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TABLEAU 7

Répartition des employés suivant leur groupe ethnique  
et le groupe ethnique des propriétaires

Groupe ethnique des propriétaires

<i>Groupe ethnique des employés</i>	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Autre propriétaire(1)</i>		<i>Total</i>	
Allemand	(3)	0.9%	(-)	0%	(3)	2.8%	(6)	1.2%
Anglais (Angleterre)	(20)	6%	(4)	5.7%	(-)	0%	(24)	4.7%
Canadien anglais	(16)	4.9%	(28)	40%	(19)	17.8%	(63)	12.4%
Canadien français	(285)	85.8%	(38)	54.3%	(60)	56.1%	(383)	75.3%
Chinois	(-)	0%	(-)	0%	(-)	0%	(-)	0%
Ecossais	(-)	0%	(-)	0%	(5)	4.7%	(5)	0.9%
Français	(-)	0%	(-)	0%	(-)	0%	(-)	0%
Grec	(-)	0%	(-)	0%	(1)	0.9%	(1)	0.2%
Irlandais	(-)	0%	(-)	0%	(1)	0.9%	(1)	0.2%
Italien	(1)	0.3%	(-)	0%	(4)	3.7%	(5)	1.0%
Néerlandais	(1)	0.3%	(-)	0%	(-)	0%	(1)	0.2%
Autres (2)	(6)	1.8%	(-)	0%	(13)	12.2%	(19)	3.7%
Statut non-déclaré (3)	(-)	0%	(-)	0%	(1)	0.9%	(1)	0.2%
TOTAL	(332)	100%	(70)	100%	(107)	100%	(509)	100%

(1) Autres propriétaires comprend tous les autres propriétaires qui ne sont pas Canadiens français ou Canadiens anglais, tels que Juifs, Hébreux, etc.

(2) Autre: comprend tous les autres groupes ethniques qui ne sont pas énumérés, tels que Juifs, Hébreux, Sémites, etc.

(3) Statut non-déclaré: comprend les employés qui ne se sont pas identifiés à un groupe ethnique.



## CHAPITRE V

### LE CHIFFRE DES VENTES

A cet effet, notre enquête contenait deux questions. Une d'elles se rapportait au chiffre de ventes du commerce ou de l'entreprise pour la dernière année financière, tandis que la seconde question avait trait à la part de ce chiffre de ventes venant des groupes ethniques autres que français et canadiens-français.

Pour les fins de l'analyse, nous ne tiendrons pas compte de la première question, soit le montant du chiffre de ventes du commerce. En effet, cette question étant incomplète dans la plupart des questionnaires, il n'aurait été d'aucune utilité de compiler les réponses: "je l'ignore". Il est vrai que nous aurions obtenu des résultats différents si nous avions établi des catégories de chiffre des ventes (i.e. moins de \$10,000, de \$10,000 - \$19,000, de \$20,000 - \$29,000) mais n'ayant aucune idée relative aux catégories et ne pouvant obtenir ces catégories établies par le gouvernement fédéral pour les petits commerces, au moment de l'enquête, nous n'avons pas tenté de déterminer des catégories qui auraient été soit trop restreintes, soit trop larges. Il en résulte que nous nous en tiendrons à la question relative à la part du chiffre des ventes venant des groupes ethniques autres que français et canadiens-français. De plus, nous ne tiendrons compte que des questionnaires se rapportant aux propriétaires, les gérants et les locataires ne pouvant, dans de nombreux cas, répondre à cette question.

Le tableau 8, qui suit, nous donne la part du chiffre des ventes provenant des groupes ethniques autres que français et canadiens-français, pour les propriétaires canadiens-français, canadiens-anglais et autres propriétaires.

# THE HISTORY OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME  
BY  
JOSEPH NEALE, ESQ.

IN TWO VOLUMES.  
THE FIRST VOLUME.  
CONTAINING THE HISTORY FROM THE FIRST SETTLEMENT TO THE YEAR 1700.

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Printed by J. NEALE, at the Sign of the Crown, in St. Paul's Church-Yard.  
1790.

THE SECOND VOLUME.  
CONTAINING THE HISTORY FROM THE YEAR 1700 TO THE PRESENT TIME.  
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THE HISTORY OF THE  
CITY OF BOSTON

TABLEAU 8

Tableau démontrant la part du chiffre de ventes  
en provenance des groupes ethniques autres  
que français et canadiens-français

<i>Part du chiffre de ventes</i>	<i>Groupe ethnique</i>							
	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Autre propriétaire<sup>(1)</sup></i>		<i>Total</i>	
Aucune	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Moins de 1/8	(5)	5.0%	(1)	6.2%	(3)	11.5%	(6)	7.3%
Plus de 1/8 moins de 1/4	(3)	7.5%	(-)	0.0%	(4)	15.4%	(7)	8.5%
1/4	(2)	5.0%	(1)	6.2%	(-)	0.0%	(3)	3.7%
Plus de 1/4 moins de 1/2	(11)	27.5%	(3)	18.8%	(6)	23.1%	(20)	24.4%
50/50 (moitié-moitié)	(6)	15.0%	(2)	12.5%	(2)	7.7%	(10)	12.2%
Plus de 1/2 moins de 3/4	(12)	30.0%	(7)	43.8%	(6)	23.1%	(25)	30.5%
3/4	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Plus des 3/4 moins de l'entièreté	(3)	7.5%	(-)	0.0%	(3)	11.5%	(6)	7.3%
Entièreté	(1)	2.5%	(-)	0.0%	(-)	0.0%	(1)	1.2%
Non-déclaré (2)	(-)	0.0%	(2)	12.5%	(2)	7.7%	(4)	4.9%
TOTAL	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82)	100.0%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.

(2) Non-déclaré: comprend les propriétaires qui n'ont pas déclaré le chiffre de ventes.





Au moyen de l'analyse du tableau de la page précédente, il y a possibilité de voir le pourcentage de propriétaires canadiens-français, canadiens-anglais et d'autres groupes ethniques qui déclarent que moins de 50% du chiffre des ventes provient des groupes ethniques autres que français et canadiens-français, de même que le pourcentage de propriétaires qui déclarent que plus de 50% du chiffre des ventes provient de groupes autres que français et canadiens-français.

De plus, il est possible de voir le pourcentage du chiffre des ventes provenant du groupe ethnique d'origine française, c'est-à-dire des Français et des Canadiens français. A cet effet, nous diviserons l'étude en deux parties:

- a) Le pourcentage du chiffre de ventes provenant des groupes ethniques autres que français et canadiens-français.
  - b) Le pourcentage du chiffre des ventes provenant des groupes ethniques français et canadiens-français.
- a) Le pourcentage du chiffre de ventes provenant de groupes autres que français et canadiens-français:

Le tableau 8 de la page précédente nous donne le pourcentage de propriétaires canadiens-français, canadiens-anglais et autres propriétaires qui comptent par exemple moins de 1/8 du chiffre de ventes des groupes ethniques autres que français et canadiens-français ainsi que les propriétaires recevant l'entièreté de leur chiffre de ventes de ces mêmes groupes ethniques.

Si nous excluons le pourcentage des propriétaires qui déclarent qu'une moitié de leur chiffre de ventes provient des groupes ethniques autres que français et canadiens-français, et l'autre moitié, de ces groupes ethniques, il y a possibilité d'établir, pour chaque catégorie de propriétaires ainsi que pour l'ensemble des propriétaires, le pourcentage du chiffre de ventes en provenance des groupes ethniques autres que français et canadiens-français et qui constitue plus ou moins 50% des ventes.

#### Les propriétaires canadiens-français:

Le tableau 8, page 61, nous démontre que 45% des propriétaires canadiens-français reçoivent moins de 50% du chiffre de ventes des groupes ethniques autres que français et canadiens-français, alors que 40% de ces mêmes propriétaires déclarent que plus de 50% du chiffre de ventes provient de groupes ethniques autres que français et canadiens-français.

The first part of the report deals with the general situation of the country and the progress of the work during the year. It is followed by a detailed account of the various projects and the results achieved.

The second part of the report is devoted to the financial statement, showing the income and expenditure for the year. It also includes a statement of the assets and liabilities of the organization.

The third part of the report contains a summary of the work done by the various committees and departments. It also includes a list of the names of the members of the organization and a statement of the contributions made by them.

The fourth part of the report is a statement of the progress of the various projects and the results achieved. It also includes a list of the names of the persons who have been engaged in the work and a statement of the contributions made by them.

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De plus, nous remarquons que 30% des propriétaires déclarent que le chiffre de ventes en provenance de groupes ethniques autres que français et canadiens-français varie entre la moitié et les 3/4, alors que 27.5% des propriétaires déclarent que plus de 1/4 mais moins de la moitié du chiffre de ventes provient de groupes ethniques autres que français et canadiens-français.

Si nous poussons notre analyse davantage, nous remarquons que parmi les propriétaires qui déclarent que moins de 50% des ventes provient de groupes ethniques autres que français et canadiens-français, 61.1% de ceux-ci déclarent que le chiffre de ventes varie entre 1/4 et la moitié, alors que dans le cas des propriétaires qui déclarent que plus de la moitié du chiffre de ventes provient de groupes autres que français et canadiens-français, 75% de ces propriétaires déclarent que leur chiffre de ventes varie entre la moitié et les 3/4. De plus, pas un propriétaire canadien-français ne soutient qu' aucune part de son chiffre de ventes ne provient des groupes autres que français et canadiens-français, alors que 2.5% des propriétaires prétendent que l'entièreté de leur chiffre de ventes provient de ces deux groupes (1).

Les propriétaires canadiens-anglais:

Si nous tenons compte du critère "plus de 50% du chiffre de ventes", et "moins de 50% du chiffre des ventes", nous remarquons que 31.2% des propriétaires canadiens-anglais déclarent que moins de 50% du chiffre des ventes provient de groupes ethniques autres que français et canadiens-français, alors que 56.3% de ces propriétaires déclarent que le chiffre de ventes en provenance de groupes ethniques autres que français et canadiens-français constitue plus de 50%. Nous voyons qu' il existe un revirement dans la tendance si nous comparons la situation des propriétaires canadiens-anglais à celle des propriétaires canadiens-français. En effet, 45% des propriétaires canadiens-français déclarent que moins de 50% des ventes proviennent de groupes ethniques autres que français et canadiens-français, tandis que 40% d' entre eux déclarent que plus de la moitié du chiffre de ventes provient de groupes autres que français et canadiens-français.

De plus, nous constatons que 18.8% des propriétaires canadiens-anglais déclarent recevoir entre 1/4 et la moitié du chiffre de ventes, de groupes autres que français et canadiens-français, tandis que 43.8% de ces même propriétaires déclarent recevoir de ces autres groupes plus de la moitié à moins des 3/4. Si nous considérons les propriétaires qui déclarent moins de 50% du chiffre de ventes comme une catégorie et ceux qui déclarent plus de 50% du chiffre de ventes comme constituant une autre catégorie, le pourcentage des propriétaires canadiens-anglais qui déclarent recevoir plus de 1/4 mais moins de la moitié du chiffre de

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(1) Voir tableau 8 en page 61 pour ces données.



ventes s'élève à 60% tandis que le pourcentage des propriétaires canadiens-anglais qui déclarent recevoir plus de la moitié à moins des 3/4 du chiffre de ventes provenant des groupes ethniques autres que français et canadiens-français est de 66.7%, si nous tenons compte des propriétaires qui n'ont pas déclaré leur chiffre de ventes, et de 100%, si nous n'en tenons pas compte (1).

#### Les autres propriétaires:

Le tableau 8 en page 61 nous démontre que 50% des propriétaires qui ne se sont pas déclarés, soit Canadiens français, soit Canadiens anglais, reçoivent moins de 50% du chiffre de ventes en provenance des groupes ethniques autres que français et canadiens-français, tandis que 42.3% de ces mêmes propriétaires déclarent recevoir 50% et plus du chiffre de ventes de ces groupes ethniques autres que français et canadiens-français (2). Cette tendance est la même que pour les propriétaires canadiens-français pour lesquels 45% d'entre eux reçoivent 50% et moins du chiffre de ventes tandis que 40% de ces propriétaires canadiens-français déclarent recevoir des groupes autres que français et canadiens-français, plus de 50% du chiffre de ventes(3).

Si nous tenons comme distinctes les catégories de propriétaires déclarant recevoir plus de 50%, et moins de 50% du chiffre de ventes, nous pouvons constater que les propriétaires qui déclarent recevoir moins de 50% du chiffre de ventes, 46.2% d'entre eux déclarent recevoir plus de 1/4 mais moins de la moitié de leur chiffre de ventes, des groupes ethniques autres que français et canadiens-français. En ce qui concerne ceux qui déclarent recevoir plus de 50% du chiffre de ventes, 54.5% d'entre eux reçoivent plus de la moitié à moins des 3/4 du chiffre de ventes des groupes ethniques autres que français et canadiens-français, si nous tenons compte de ceux qui n'ont pas déclaré leur chiffre de ventes et de 66.7% si nous n'en tenons pas compte (4).

#### L'ensemble des propriétaires:

Si nous excluons la catégorie des propriétaires qui déclarent qu'une moitié du chiffre de ventes provient des groupes autres que français et canadiens-français et l'autre moitié en provenance de groupes d'origine française, soit les Français et les Canadiens français, nous nous rendons compte que 43.9% des propriétaires déclarent que 50% et moins, de leur chiffre de ventes, provient de

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(1) Voir tableau 8 p.61 pour les données qui sont à la base de ces calculs.

(2) Voir tableau 8 p.61 pour la source de ces données.

(3) Voir p.62 les propriétaires canadiens-français.

(4) Voir tableau 8 p.61 pour les données à la base de ces calculs.







groupes ethniques autres que français et canadiens-français, et que le même pourcentage de propriétaires soutient que plus de 50% de leur chiffre de ventes provient de ces mêmes groupes ethniques (1). De plus, l'on constate, si l'on divise en deux catégories les propriétaires, soit ceux qui reçoivent moins de 50% du chiffre de ventes en provenance de groupes autres que français et canadiens-français, et ceux qui reçoivent plus de 50% en provenance de ces mêmes groupes, la tendance que nous avons remarquée pour les propriétaires de chaque groupe ethnique se présente de nouveau. Dans la catégorie des propriétaires déclarant moins de 50% du chiffre de ventes en provenance des groupes autres que français et canadiens-français 55.5% d'entre eux reçoivent plus de 1/4 à moins de la moitié de leur chiffre de ventes de ces groupes, tandis que pour les propriétaires recevant plus de 50% du chiffre de ventes de ces groupes autres que français et canadiens-français, 69.5% déclarent recevoir plus de la moitié à moins des 3/4 du chiffre de ventes si nous tenons compte des propriétaires qui n'ont pas déclaré leur chiffre de ventes. Si, d'autre part, nous excluons la catégorie "statut non-déclaré", ce pourcentage s'élève à 78.1%.

- b) Le pourcentage du chiffre de ventes provenant  
des groupes ethniques français et canadiens-français:

Ayant analysé le chiffre de ventes provenant des groupes ethniques autres que français et canadiens-français, il nous incombe d'envisager la part du chiffre de ventes provenant des groupes ethniques d'origine française, soit les Français et les Canadiens français. A cet effet, le tableau tiré du tableau 8 nous donne le pourcentage de propriétaires qui ont indirectement déclaré la part du chiffre de ventes en provenance des groupes ethniques d'origine française. Il faut avouer que nous aurions tout probablement des pourcentages différents si une question particulière avait été posée relativement à la part du chiffre de ventes provenant des groupes français et canadiens-français, mais l'essai du questionnaire nous a démontré une réticence de la part des personnes interviewées à répondre à une telle question. Ceci explique pourquoi nous avons procédé ainsi.

Le tableau qui suit nous donne le pourcentage de propriétaires canadiens-français, canadiens-anglais et autres qui déclarent d'une manière indirecte la part du chiffre de ventes en provenance des groupes ethniques français et canadiens-français.

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(1) Voir tableau 8 p.61 pour les données à la base de ces calculs.



TABLEAU 9

Tableau démontrant la part du chiffre de ventes  
des propriétaires en provenance des groupes  
ethniques français et canadiens-français

<i>Part du chiffre des ventes</i>	<i>Groupe ethnique</i>							
	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Autre propriétaire(1)</i>		<i>Total</i>	
Entièrement	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Plus de 7/8	(2)	5.0%	(1)	6.2%	(3)	11.5%	(6)	7.3%
3/4 à moins de 7/8	(3)	7.5%	(-)	0.0%	(4)	15.4%	(7)	8.5%
3/4	(2)	5.0%	(1)	6.2%	(-)	0.0%	(3)	3.7%
De la moitié à moins des 3/4	(11)	27.5%	(3)	18.8%	(6)	23.1%	(20)	24.4%
Moitié-moitié (50/50)	(6)	15.0%	(2)	12.5%	(2)	7.7%	(10)	12.2%
Plus de 1/4 à moins de 1/2	(12)	30.0%	(7)	43.8%	(6)	23.1%	(25)	30.5%
1/4	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Moins de 1/4	(3)	7.5%	(-)	0.0%	(3)	11.5%	(6)	7.3%
Aucune	(1)	2.5%	(-)	0.0%	(-)	0.0%	(1)	1.2%
Non-déclaré (2)	(-)	0.0%	(2)	12.5%	(2)	7.7%	(4)	4.9%
TOTAL	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82)	100.0%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.

(2) Non-déclaré: comprend les propriétaires qui n'ont pas déclaré le chiffre de ventes.



A l'aide de ce tableau nous analyserons les trois catégories de propriétaires, mais nous exclurons, tout comme dans le cas des propriétaires déclarant la part de leur chiffre de ventes en provenance de groupes autres que français et canadiens-français, les propriétaires qui déclarent qu'une moitié de leur chiffre de ventes provient des groupes ethniques français et canadiens-français et l'autre moitié des autres groupes. Nous tiendrons compte, par conséquent, du pourcentage des propriétaires déclarant recevoir plus ou moins de 50% de leur chiffre de ventes en provenance des Français et des Canadiens français.

#### Les propriétaires canadiens-français:

Le tableau de la page précédente nous démontre que 45% des propriétaires canadiens-français reçoivent plus de 50% du chiffre des ventes des groupes ethniques d'origine française, et que 40% de ces mêmes propriétaires reçoivent moins de 50% de leur chiffre de ventes des Français et des Canadiens français. De plus, on remarque que 30% des propriétaires qui reçoivent plus de 50% déclarent que la part reçue de ce groupe ethnique d'origine française varie entre un 1/4 à moins de la moitié, alors que 27.5% de ces mêmes propriétaires reçoivent de 1/4 à moins de la moitié, de ce même groupe. On remarque aussi que seulement 2.5% des propriétaires canadiens-français déclarent ne rien compter dans leur chiffre de ventes en provenance du groupe d'origine française, et que 5% des propriétaires déclarent recevoir plus des 7/8 de leur chiffre de ventes des groupes d'origine française. Enfin, aucun propriétaire ne déclare recevoir l'entièreté de son chiffre de ventes en provenance de ces mêmes groupes (1).

#### Les propriétaires canadiens-anglais:

Si nous excluons la catégorie de propriétaires déclarant recevoir une moitié de leur chiffre de ventes des groupes ethniques français et canadiens-français et l'autre moitié des autres groupes ethniques, nous remarquons que 31.2% des propriétaires canadiens-anglais déclarent recevoir plus de 50% de leur chiffre de ventes en provenance des Français et Canadiens français, alors que 43.8% de ces mêmes propriétaires reçoivent moins de 50% de leur chiffre de ventes (2).

Si nous excluons également les propriétaires qui n'ont pas déclaré la quote-part de leur chiffre de ventes en provenance du groupe d'origine française, nous nous rendons compte que le pourcentage des propriétaires canadiens-anglais

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(1) Voir tableau 9, page 66, pour ces données.

(2) Voir tableau 9, en page 66, pour ces données.





qui déclarent recevoir plus de la moitié à moins des 3/4 de leur chiffre de ventes, est de 21.4%, alors que pour ceux qui déclarent recevoir de 1/4 à moins de la moitié du chiffre de ventes, le pourcentage est de 50% (1).

Nous voyons qu'il s'agit d'un renversement dans la tendance au point de vue du pourcentage de la quote-part du chiffre de ventes de plus de 50%, si l'on compare les propriétaires canadiens-anglais aux propriétaires canadiens-français. En effet, les propriétaires canadiens-français reçoivent 45% de leur chiffre de ventes de plus de 50% de clients français et canadiens-français alors que les propriétaires canadiens-anglais ne reçoivent de ces derniers que 31.2% de leur chiffre de ventes (2).

Les autres propriétaires:

Si nous excluons pour ces propriétaires, comme nous l'avons fait pour les autres, le pourcentage des propriétaires déclarant recevoir la moitié de leur chiffre de ventes du groupe d'origine française et l'autre moitié du groupe d'origine britannique, nous remarquons que le pourcentage de propriétaires recevant plus de 50% de leur chiffre de ventes des Canadiens français est le même que celui des autres propriétaires recevant moins de 50%, soit 50% dans l'un et l'autre cas(3). Toutefois, si nous excluons les propriétaires qui n'ont pas déclaré la part de leur chiffre de ventes, nous nous rendons compte que 25.6% des autres propriétaires reçoivent entre la moitié et les 3/4 de leur chiffre de ventes des groupes d'origine française, alors que 32.1% de ces mêmes propriétaires reçoivent de 1/4 à moins de la moitié de ce chiffre de ces mêmes groupes français.

L'ensemble des propriétaires:

Bien que l'on remarque que le pourcentage des propriétaires canadiens-français et des autres propriétaires qui reçoivent plus de la moitié de leur chiffre de ventes de clients français ou canadiens-français est inférieur à 50%, alors que pour les propriétaires canadiens-anglais, plus de la moitié de leur chiffre de ventes provient des groupes ethniques autres que français et canadiens-français, il n'en demeure pas moins que pour l'ensemble des propriétaires des trois groupes, 49.3% de ceux-ci reçoivent plus de la moitié de leur chiffre de ventes, des groupes ethniques d'origine britannique et que 49.3% de ces propriétaires reçoivent moins de 50% de leur chiffre de ventes de ces mêmes groupes.

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(1) Voir tableau 9 p.66 pour le calcul de ces données.

(2) Voir p.67. Propriétaires canadiens-français.

(3) Voir tableau 9 p.66 pour ces données.



## CONCLUSION

A la suite de cette analyse, certaines tendances se remarquent en ce qui concerne le chiffre de ventes en provenance des groupes ethniques autres que français et canadiens-français ainsi qu'en matière du chiffre de ventes en provenance des groupes ethniques d'origine française, soit les Français et les Canadiens français.

- 1) Le chiffre de ventes en provenance des groupes ethniques autres que français et canadiens-français:

Si nous prenons comme critère le pourcentage des propriétaires qui reçoivent plus de la moitié de leur chiffre de ventes des groupes ethniques autres que français et canadiens-français, nous remarquons qu'un pourcentage plus élevé de propriétaires canadiens-anglais retirent cette quote-part des groupes ethniques autres que français et canadiens-français, que les propriétaires d'origine française et ceux qualifiés d'autres propriétaires. En effet, 56.3% des propriétaires canadiens-anglais retirent plus de la moitié du chiffre de ventes des groupes ethniques d'origine britannique alors que 40% des propriétaires canadiens-français et 42.3% des autres propriétaires retirent plus de la moitié de leur chiffre de ventes de ces mêmes groupes (1).

Toutefois, en ce qui concerne l'ensemble des propriétaires, la moitié d'entre eux reçoit plus d'une moitié de leur chiffre de ventes alors que l'autre moitié reçoit moins de la moitié de leur chiffre de ventes, si nous excluons la catégorie des propriétaires qui déclarent recevoir une moitié de leur chiffre de ventes des groupes ethniques autres que français et canadiens-français et l'autre moitié qui déclare recevoir 50% de leur chiffre de ventes des groupes ethniques d'origine française. En effet, 49.3% de l'ensemble des propriétaires déclarent recevoir plus de la moitié de leur chiffre de ventes des groupes ethniques autres que français et canadiens-français alors que l'autre moitié, soit 49.3%, déclare recevoir moins de la moitié de leur chiffre de ventes des groupes ethniques autres que français et canadiens-français(2).

- 2) Le chiffre de ventes en provenance des groupes ethniques français et canadiens-français:

Si nous prenons comme critère, tout comme nous l'avons fait pour les propriétaires recevant la quote-part de leur chiffre de ventes des groupes autres

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- (1) Voir p. 62 les propriétaires canadiens-français, p. 63 les propriétaires canadiens-anglais et p. 64 les propriétaires "autres".
  - (2) Voir pages 64 et 65 l'ensemble des propriétaires.



que français et canadiens-français, ceux qui reçoivent plus de la moitié de leur chiffre de ventes et ceux qui reçoivent moins de la moitié de leur chiffre de ventes, tout en excluant les propriétaires qui déclarent recevoir une moitié de leur chiffre de ventes des groupes ethniques français et canadiens-français et l'autre moitié des autres groupes ethniques, les tendances suivantes se dégagent:

Les propriétaires canadiens-français constituent la catégorie recevant la plus grande partie de leur chiffre de ventes du groupe ethnique d'origine française. En effet, 45% de ces propriétaires reçoivent plus de la moitié de leur chiffre de ventes du groupe ethnique d'origine française(1).

D'autre part, 31.2% des propriétaires canadiens-anglais reçoivent plus de la moitié de leur chiffre de ventes des Français et des Canadiens français, ce qui est inférieur au cas des propriétaires canadiens-français (2).

En ce qui concerne les autres propriétaires, 50% d'entre eux reçoivent plus de la moitié de leur chiffre de ventes des groupes ethniques d'origine française alors que l'autre moitié reçoit moins de 50% de leur chiffre de ventes du groupe d'origine française.

Enfin, en ce qui concerne l'ensemble des propriétaires, nous remarquons la même tendance que nous avons signalée lors des conclusions relatives aux propriétaires qui retirent leur chiffre de ventes des groupes autres que français et canadiens-français. En effet, le même pourcentage, soit 49.3%, retire plus de la moitié de leur chiffre de ventes des groupes ethniques français et canadiens-français et l'autre moitié, soit 49.3%, retire moins de la moitié de leur chiffre de ventes de ces mêmes groupes ethniques (3).

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(1) Voir p.67 les propriétaires canadiens-français.

(2) Voir p.67 les propriétaires canadiens-anglais.

(3) Voir p.68 l'ensemble des propriétaires.

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## CHAPITRE VI

### LA PUBLICITE

La publicité par la voie des journaux, de la radio et de la télévision constitue non seulement un élément important dans le budget d'un commerce mais également, pour les fins de l'enquête, un indice indiquant si le bilinguisme existe au point de vue commercial. A cet effet, nous examinerons la situation des commerces détenus par des propriétaires, des gérants et des locataires éprouvant certaines difficultés ou encore certaines hésitations à répondre à cette question, la publicité étant faite par le siège social. Aussi, afin de mieux dégager les tendances, nous analyserons la publicité sous trois chefs différents:

- a) La publicité faite par l'entremise des journaux.
- b) La publicité faite par l'entremise de la radio.
- c) La publicité faite par l'entremise de la télévision.

a) La publicité faite par l'entremise des journaux:

Le tableau 10 ci-dessous nous démontre pour les trois catégories de propriétaires si la publicité se fait uniquement dans des journaux quotidiens ou hebdomadaires, soit français, soit anglais, ou encore, à la fois, dans les journaux français et anglais.

TABEAU 10

La publicité des propriétaires par la voie des journaux

Langue publicitaire	Groupe ethnique							
	Propriétaire canadien-français		Propriétaire canadien-anglais		Autre propriétaire(1)		Total	
Anglais uniquement	(1)	2.0%	(5)	31.0%	(4)	15.0%	(10)	12.2%
Français uniquement	(4)	10.0%	(-)	0.0%	(1)	4.0%	(5)	6.1%
Anglais et français uniquement	(23)	58.0%	(6)	38.0%	(14)	54.0%	(43)	52.4%
Autres langues uniquement	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Autres langues + l' anglais	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Autres langues + français	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Autres langues + français, anglais	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Ignoré	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Non-applicable	(12)	30.0%	(5)	31.0%	(7)	27.0%	(24)	29.3%
Non-déclaré(2)	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
TOTAL :	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82)	100.0%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.

(2) Absence de réponse à la question.



Si nous excluons la catégorie de réponses "ignoré", qui avait été insérée plus particulièrement pour les gérants et locataires, certaines tendances se dégagent en ce qui concerne les propriétaires canadiens-français, canadiens-anglais et autres propriétaires.

Les propriétaires canadiens-français:

Nous nous rendons compte, à la lumière du tableau 10 de la page précédente, que 58% d'entre eux font de la publicité dans les journaux anglais et français. On pourrait dire que 58% de ces propriétaires encouragent les quotidiens anglais et français qui desservent, soit la ville d'Ottawa, soit la zone métropolitaine, sans mentionner les hebdomadaires. De plus, nous remarquons que 30% des propriétaires canadiens-français ne se servent pas des journaux pour leur publicité alors que 10% et 2% respectivement, de ceux-ci, font leur publicité, soit en français uniquement, soit en anglais uniquement. Le tableau nous démontre également qu'aucune publicité pour les propriétaires canadiens-français n'est faite en aucune autre langue que le français et l'anglais. Enfin, 30% de ces mêmes propriétaires ne font pas appel aux journaux pour fin de publicité (1).

Les propriétaires canadiens-anglais:

Nous remarquons que 38% d'entre eux font leur publicité en anglais et en français dans les journaux, soit un pourcentage moins élevé que pour les propriétaires canadiens-français. D'autre part, 31% des propriétaires canadiens-anglais emploient uniquement l'anglais en matière de publicité, alors que 31% d'entre eux ne font aucune publicité par l'entremise des journaux (2).

Les autres propriétaires:

En ce qui concerne ces derniers, 54% d'entre eux utilisent l'anglais et le français pour leur publicité dans les journaux, tandis que 27% de ces mêmes propriétaires ne font aucune publicité par l'entremise des journaux. Nous pouvons ajouter à cela 15% des autres propriétaires n'utilisant que l'anglais (3) et 4% que le français.

L'ensemble des propriétaires:

Nous remarquons que 52.4% des propriétaires utilisent l'anglais et le français pour fin de publicité dans les journaux. Il faut aussi remarquer que 29.3%

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(1) Voir tableau 10, page 71, démontrant la langue employée pour la publicité dans les journaux.

(2) Voir (1).

(3) Voir (1).

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des propriétaires ne font aucunement usage des journaux alors que 12% et 6.1% d'entre eux n'utilisent, respectivement, que l'anglais ou le français (1).

## CONCLUSION

Nous remarquons que les propriétaires qui font de la publicité par l'entremise des journaux utilisent les journaux d'expression anglaise et française; peu d'entre eux utilisent uniquement, soit les journaux anglais, soit les journaux français de la ville d'Ottawa, à l'exception, toutefois, des Canadiens anglais. Un pourcentage important de propriétaires ne font aucunement usage des journaux pour leur publicité. On peut tenter d'expliquer cette situation par le fait qu'un pourcentage élevé de propriétaires considèrent le coût de la publicité ou encore qu'il ne leur est pas nécessaire de faire une telle publicité pour leur commerce. Ces hypothèses n'ont, toutefois, pas été vérifiées.

### b) La publicité par l'entremise de la radio:

C'est là un autre moyen de publicité employé par les propriétaires de commerces. Comme les postes de radio desservant la région d'Ottawa sont à la fois de langue anglaise et de langue française il était tout indiqué, pour nous, d'en tenir compte comme mode de publicité et indice de bilinguisme dans le domaine commercial. Aussi, nous n'avons pas fait de distinction entre la radio de l'Etat, soit Radio-Canada, et les postes contrôlés par l'entreprise privée, l'enquête portant sur l'emploi de l'anglais et du français au point de vue commercial.

Le tableau 11, de la page suivante, servira d'instrument d'analyse et nous donnera la situation de la publicité faite par les propriétaires de commerces, par la voie de la radio.

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(1) Voir tableau 10, page 71, démontrant la langue employée pour la publicité dans les journaux.





TABLEAU 11

La publicité des propriétaires de commerces par la voie de la radio

Groupe ethnique

<i>Langue publicitaire</i>	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Autre propriétaire(1)</i>		<i>Total</i>
En anglais uniquement	(2)	5.0%	(2)	13.0%	(5)	19.0%	(9) 11.0%
En français uniquement	(2)	5.0%	(1)	6.0%	(2)	8.0%	(5) 6.1%
En anglais et français uniquement	(8)	20.0%	(3)	16.0%	(3)	11.0%	(14) 17.1%
Autres langues uniquement	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
Autres langues + anglais	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
Autres langues + français	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
Autres langues + anglais, français	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
Je l'ignore	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
Non-applicable	(28)	70.0%	(10)	63.0%	(16)	62.0%	(54) 65.8%
Non-déclaré(2)	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
TOTAL	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82) 100.0%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.

(2) Absence de réponse à la question.

Tout comme nous l' avons fait en matière de publicité par l' entremise des journaux, nous excluons la catégorie "je l' ignore", pour les fins de l' analyse, cette catégorie ayant été insérée comme réponse possible pour les gérants et les locataires.

Les propriétaires canadiens-français:

Nous remarquons que seulement 30% d' entre eux se servent de la radio



comme moyen de publicité. De plus, 20% des propriétaires de commerces canadiens-français ont leur publicité faite à la radio de langue anglaise et française, tandis que 5% d'entre eux ont leur publicité faite uniquement en anglais et un autre 5%, uniquement à la radio de langue française(1).

Les propriétaires canadiens-anglais:

Le tableau 11 ci-dessus, nous démontre que 37% d'entre eux font de la publicité par l'entremise de la radio, ce qui constitue une augmentation par rapport aux propriétaires canadiens-français. De plus, 18% des propriétaires canadiens-anglais encouragent des postes anglais et français alors que 13% de ces propriétaires font de la publicité en anglais uniquement et 6% uniquement en français(2).

Les autres propriétaires:

Le même tableau nous démontre que 38% de ces propriétaires font de la publicité à la radio. De plus, 19% d'entre eux se servent de la radio de langue anglaise, 11% de la radio anglaise et française et 8% de la radio de langue française uniquement(3).

L'ensemble des propriétaires:

Nous remarquons que 65.8% des propriétaires de commerces ne font pas de publicité par la voie de la radio. Si nous tenons compte du pourcentage de propriétaires qui se servent de ce moyen de publicité, nous remarquons que 17.1% d'entre eux se servent de la radio anglaise et française, 11% des propriétaires se servent de la radio anglaise uniquement et 6.1% d'entre eux de la radio d'expression française exclusivement(4).

## CONCLUSION

Certaines tendances se dégagent de cette analyse:

Un fort pourcentage de propriétaires ne se servent pas de la radio comme moyen de publicité; en effet, 65.8% de l'ensemble des propriétaires ne font aucunement appel à la radio pour leur publicité alors que 29.3% de ces mêmes propriétaires ne se servent pas des journaux pour les mêmes fins (5). On peut, peut-être, expliquer cette tendance en songeant au coût prohibitif de la publicité par la voie de la radio ou encore parce que les propriétaires ne considèrent pas que la

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(1) Voir tableau 11, page 74, propriétaires canadiens-français.

(2) Voir tableau 11, page 74, les propriétaires canadiens-anglais.

(3) Voir tableau 11, page 74, les autres propriétaires.

(4) Voir tableau 11, page 74, l'ensemble des propriétaires.

(5) Voir tableau 10, page 71.



publicité faite par ces organismes puisse leur apporter de plus grands bénéfices pour leurs commerces, en particulier. Ces hypothèses n'ont toutefois pas été vérifiées.

c) La publicité faite par l'entremise de la télévision:

Certains propriétaires de commerces font également de la publicité par l'entremise de la télévision. Le tableau 12, qui suit, nous donne la publicité des propriétaires par l'entremise de la télévision.

TABLEAU 12

Les propriétaires de commerces et la publicité à la télévision

Groupe ethnique

<i>Langue publicitaire</i>	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Autre propriétaire<sup>(1)</sup></i>		<i>Total</i>	
En anglais uniquement	(-)	0.0%	(-)	0.0%	(3)	12.0%	(3)	4.0%
En français uniquement	(1)	2.5%	(1)	6.0%	(-)	0.0%	(2)	2.0%
En anglais et français uniquement	(3)	7.5%	(3)	19.0%	(2)	8.0%	(8)	10.0%
Autres langues uniquement	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Autres langues + anglais	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Autres langues + français	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Autres langues + anglais, français	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Je l'ignore	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
Non-applicable	(35)	87.5%	(12)	75.0%	(20)	77.0%	(67)	82.0%
Non-déclaré (2)	(1)	2.5%	(-)	0.0%	(1)	3.0%	(2)	2.0%
TOTAL	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82)	100.0%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.

(2) Absence de réponse à la question.





Si nous procédons comme nous l'avons fait en matière de publicité par la voie des journaux et de la radio et excluons les catégories "je l'ignore" et "non-applicable", nous pouvons dégager, cette fois encore, les tendances qui se dessinent pour chaque groupe de propriétaires.

Les propriétaires canadiens-français:

Nous remarquons que seulement 10% d'entre eux font leur publicité par la voie de la télévision; 7.5% de ces mêmes propriétaires se servent de la télévision anglaise et française. De plus, si nous excluons les propriétaires canadiens-français qui n'ont pas déclaré ou qui ont refusé de répondre à la question, ces pourcentages s'élèvent alors à 7.7% en ce qui concerne les propriétaires dont la publicité se fait à la télévision de langue française et de langue anglaise (1).

Les propriétaires canadiens-anglais:

Nous remarquons qu'un plus grand nombre de ceux-ci se servent de la télévision à des fins publicitaires. En effet, 19% d'entre eux font de la publicité à la télévision française et anglaise et 6% de ces mêmes propriétaires utilisent uniquement la télévision anglaise(2).

Les autres propriétaires:

Tout comme les propriétaires canadiens-anglais, un pourcentage plus élevé de ces autres propriétaires que de propriétaires canadiens-français utilisent la télévision comme moyen de publicité. En ceci, ils ressemblent aux propriétaires canadiens-anglais mais un plus grand pourcentage de ces autres propriétaires font de la publicité à la télévision, uniquement en langue anglaise. En effet, 12% de ces propriétaires se servent uniquement de la télévision de langue anglaise alors qu'aucun propriétaire canadien-anglais n'utilise uniquement sa langue maternelle pour sa publicité à la télévision (3).

L'ensemble des propriétaires:

Nous voyons, d'après le tableau 12 en page précédente, que 16% de l'ensemble des propriétaires font de la publicité à la télévision alors que 82% n'en font aucunement usage. Nous remarquons aussi que la plupart des propriétaires

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(1) Voir tableau 12, page 76, pour ces données.

(2) Voir tableau 12, page 76, pour ces données.

(3) Voir tableau 12, page 76, pour ces données.



se servent à la fois de la télévision anglaise et française, soit 10%. Enfin, 6% de ces propriétaires se servent, soit uniquement de la télévision de langue anglaise, soit uniquement de la télévision d'expression française(1).

## CONCLUSION

En matière de publicité, certaines conclusions se dégagent à la lumière des tendances ci-dessus signalées:

- 1) Lorsque les commerçants ont le choix de faire de la publicité pour leur commerce, soit par les journaux, soit par la radio ou encore par la voie de la télévision, nous remarquons qu'un plus grand nombre de ces commerçants se servent des journaux plutôt que de la radio ou de la télévision. Nous remarquons que 70.7% de l'ensemble des propriétaires de commerces se servent des journaux, en regard de 34.2% et 16% de ces mêmes propriétaires qui utilisent respectivement la radio et la télévision(2).
- 2) En ce qui concerne l'emploi d'une langue plutôt qu'une autre à des fins publicitaires, certaines tendances se remarquent. Lorsqu'il s'agit de faire de la publicité par la voie des journaux, un pourcentage plus élevé de propriétaires canadiens-français, canadiens-anglais et autres propriétaires encouragent les journaux anglais et français. D'autre part, lorsqu'il s'agit de la radio et de la télévision, nous remarquons que seuls les propriétaires canadiens-français et canadiens-anglais encouragent davantage à la fois, la radio et la télévision de langue française et de langue anglaise. Quant aux autres propriétaires, ceux-ci encouragent davantage la radio et la télévision de langue anglaise uniquement. Ceci peut s'expliquer du fait que les propriétaires canadiens-anglais et canadiens-français sont plus conscients du bilinguisme existant dans la zone métropolitaine. En ce qui concerne les autres propriétaires, ces derniers sont probablement conscients du bilinguisme de la zone métropolitaine d'Ottawa et sont assez conscients également des journaux anglais et français dans la ville d'Ottawa, mais ne jugent pas suffisamment important le poste de langue française en matière de publicité ou encore, que dans la cité d'Ottawa, un poste de radio et de télévision de langue française n'existant pas, il est quasi-inutile de faire de la publicité par ces moyens. Ces hypothèses n'ont pas été vérifiées, en ce qui concerne ce revirement de tendance relatif aux autres propriétaires.
- 3) Enfin, en ce qui concerne les pourcentages élevés de propriétaires qui ne se servent ni des journaux, ni de la radio, ni de la télévision, à des fins publicitaires, on peut songer au coût élevé de la publicité, de la non-utilité pour certains commerces de faire de la publicité, ou encore que les grossistes, voire les entreprises productrices des produits vendus, se chargent de la publicité. Ces hypothèses n'ont, toutefois, pas été vérifiées.

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(1) Voir tableau 12, page 76, pour ces données.

(2) Voir tableaux 10, 11 et 12 en pages 71, 74 et 76.



## CHAPITRE VII

### LA CORRESPONDANCE

La correspondance est un autre indice, avec la publicité, qui nous permet de voir si le bilinguisme existe en matière commerciale. On a souvent souligné que l'anglais constituait la langue employée en matière commerciale, sans faire aucune distinction.

Nous examinerons la situation au point de vue de la correspondance, en nous limitant aux propriétaires de commerces, les renseignements étant incomplets en matière des commerces tenus par des gérants ou des locataires. De plus, afin de vérifier l'hypothèse "la langue employée en matière commerciale est l'anglais", nous avons tenu compte, entre autres, de trois situations pouvant se présenter lors de la correspondance entre commerçants, à savoir:

- 1) La langue employée lors de la correspondance entre commerçants appartenant au même groupe ethnique.
  - 2) La langue employée par les commerçants qui s'adressent pour la première fois à un correspondant dont ils ignorent l'origine ethnique.
  - 3) La langue employée par les commerçants lorsqu'ils connaissent l'origine ethnique de leur correspondant.
- 1) La langue employée lors de la correspondance entre commerçants appartenant au même groupe ethnique:

Le tableau 13, qui suit, nous donne le pourcentage des propriétaires qui emploient leur langue maternelle dans la correspondance avec d'autres commerçants appartenant au même groupe ethnique. Nous examinerons l'emploi de la langue qui est commune aux commerçants, soit la langue maternelle, pour les propriétaires de commerces canadiens-français, canadiens-anglais, les autres propriétaires (Juifs, Hébreux, etc. tous ceux qui ne sont ni d'origine française ni d'origine britannique) et pour l'ensemble des propriétaires. Il faut remarquer, toutefois, qu'en ce qui concerne les propriétaires canadiens-français et canadiens-anglais, l'emploi de la langue maternelle commune est le français en ce qui concerne les Canadiens français et l'anglais en ce qui concerne les Canadiens anglais. Pour les autres propriétaires, la langue maternelle commune peut être, soit l'anglais, soit le français, ou encore une autre langue qui est propre au groupe ethnique et qui est employée à l'intérieur de ce groupe lorsque les commerçants se connaissent. Pour ces raisons, nous procéderons différemment en ce qui





concerne les propriétaires canadiens-français et les propriétaires canadiens-anglais. Pour les premiers, nous grouperons le pourcentage inscrit sous le chef "langue maternelle qui est commune" avec le pourcentage inscrit sous le chef "français". Pour les seconds, nous grouperons le pourcentage inscrit sous le chef "langue maternelle qui est commune" avec le pourcentage inscrit sous le chef "anglais". Enfin, pour ce qui est des autres propriétaires, nous traiterons séparément les pourcentages qui se retrouvent sous le chef "langue maternelle qui est commune" de ceux qui sont français et anglais en raison de l'emploi de leur langue maternelle qui peut être distincte de l'anglais ou du français.

TABLEAU 13

Langue employée lors de la correspondance  
entre commerçants appartenant au même groupe ethnique

Groupe ethnique

<i>Langue employée</i>	<i>Propriétaire canadien-français</i>		<i>Propriétaire canadien-anglais</i>		<i>Autre propriétaire(1)</i>		<i>Total</i>
Langue maternelle commune	(10)	25.0%	(3)	19.0%	(3)	11.5%	(16) 19.5%
Anglais	(5)	12.5%	(10)	62.0%	(19)	73.1%	(34) 41.5%
Français	(19)	47.5%	(-)	0.0%	(-)	0.0%	(19) 23.2%
Anglais et français	(4)	10.0%	(3)	19.0%	(3)	11.5%	(10) 12.2%
Anglais et langue maternelle	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
Français et langue maternelle	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
Anglais, français et langue maternelle	(1)	2.5%	(-)	0.0%	(-)	0.0%	(1) 1.2%
Autres langues(2)	(-)	0.0%	(-)	0.0%	(1)	3.9%	(1) 1.2%
Non-applicable(3)	(1)	2.5%	(-)	0.0%	(-)	0.0%	(1) 1.2%
TOTAL	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82) 100.0%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.

(2) D'autres langues: signifie l'emploi de langues autres que le français, l'anglais ou la langue maternelle commune.

(3) Non-applicable: signifie refus de répondre ou encore non correspondance.

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## RESEARCH INTERESTS

My research interests are in the area of organic chemistry, particularly in the synthesis of complex organic molecules. I am currently working on the synthesis of a new class of organic compounds, which are expected to have important applications in the field of materials science. I am also interested in the development of new synthetic methods, and in the study of the reaction mechanisms of organic reactions. I have published several papers on these topics, and I am currently working on a book on the synthesis of complex organic molecules. I am also interested in the study of the properties of organic compounds, and in the development of new analytical methods for the study of organic compounds. I have published several papers on these topics, and I am currently working on a book on the properties of organic compounds. I am also interested in the study of the reaction mechanisms of organic reactions, and in the development of new synthetic methods. I have published several papers on these topics, and I am currently working on a book on the reaction mechanisms of organic reactions. I am also interested in the study of the properties of organic compounds, and in the development of new analytical methods for the study of organic compounds. I have published several papers on these topics, and I am currently working on a book on the properties of organic compounds.

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Le tableau de la page précédente nous permet de constater les tendances qui se reflètent en matière de langue employée pour la correspondance entre commerçants appartenant au même groupe ethnique, pour les trois genres de propriétaires, soit les Canadiens français, les Canadiens anglais et les autres propriétaires.

#### Les propriétaires canadiens-français:

Nous remarquons qu'un pourcentage élevé de propriétaires canadiens-français utilisent le français pour correspondre entre eux. En effet, 47.5% de ces propriétaires déclarent ouvertement utiliser le français alors que 25% de ces mêmes propriétaires déclarent utiliser la langue maternelle qui leur est commune. Si nous additionnons ces 2 pourcentages, nous nous rendons compte que 72.5% des propriétaires canadiens-français utilisent le français pour leur correspondance avec d'autres Canadiens français. Puis, nous remarquons que 12.5% de ces mêmes propriétaires n'utilisent que l'anglais, que 10% d'entre eux se servent de l'anglais et du français et que 2.5% de ces mêmes propriétaires font usage de l'anglais, du français et de la langue maternelle. Si nous additionnons les pourcentages des propriétaires qui emploient indifféremment l'anglais et le français à ceux qui déclarent employer l'anglais en plus du français et de la langue maternelle, nous voyons que 12.5% des propriétaires emploient indifféremment l'anglais et le français<sup>(1)</sup>.

#### Les propriétaires canadiens-anglais:

Ceux-ci emploient l'anglais comme langue commerciale. En effet, 62% d'entre eux emploient la langue anglaise. De plus, si nous ajoutons le pourcentage de 19%, sous le chef "langue maternelle qui est commune", nous remarquons que 81% de ces propriétaires emploient l'anglais pour la correspondance. D'autre part, 19% de ces mêmes propriétaires utilisent à la fois l'anglais et le français<sup>(2)</sup>.

#### Les autres propriétaires:

Nous remarquons que 84.6% de ces autres propriétaires utilisent l'anglais. En effet, 73.1% d'entre eux déclarent utiliser l'anglais alors que 11.5% de ces mêmes propriétaires déclarent utiliser la langue qui leur est commune. Enfin, 11.5% et 3.9% de ceux-ci déclarent utiliser respectivement l'anglais et le français et d'autres langues qui ne sont pas la langue maternelle commune<sup>(3)</sup>.

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(1) Voir tableau 13, page 80, pour ces données.

(2) Voir tableau 13, page 80, propriétaires canadiens-anglais

(3) Voir tableau 13, page 80, autres propriétaires.



### L'ensemble des propriétaires:

Si nous considérons l'ensemble des propriétaires, nous remarquons que 41.5% de ceux-ci utilisent l'anglais, 23.2% le français, 19.5% la langue maternelle qui est commune, 12.2% des propriétaires utilisent à la fois l'anglais et le français et 1.2% de ces mêmes propriétaires emploient la langue maternelle en plus de l'anglais et du français. Enfin, 1.2% d'entre eux emploient d'autres langues que le français et l'anglais (1).

### CONCLUSION

Nous remarquons que les propriétaires canadiens-français et canadiens-anglais utilisent en grande majorité leur langue maternelle pour correspondre avec d'autres commerçants appartenant à leur groupe ethnique respectif. Il en va de même pour les autres propriétaires qui emploient de préférence l'anglais pour leur correspondance avec d'autres commerçants appartenant à leur groupe ethnique. On peut, peut-être, expliquer ce revirement de tendance en ce qui concerne les autres propriétaires en songeant qu'ils ont appris une des langues officielles pour devenir citoyens canadiens et, de plus, résidant en Ontario où l'anglais est la seule langue officielle au niveau des gouvernements provincial et municipaux. Enfin, on peut aussi faire l'hypothèse que plusieurs d'entre eux ne parlent plus couramment leur langue maternelle ou encore, les expressions techniques ayant été apprises en anglais, il y a problème pour exprimer cette terminologie dans leur langue maternelle. Ces hypothèses n'ont, toutefois, pas été vérifiées.

- 2) La langue employée par les commerçants qui s'adressent pour la première fois à un correspondant dont ils ignorent l'origine ethnique:

Les tendances relatives à l'emploi, soit du français, soit de l'anglais ou encore de la langue maternelle ayant été examinées lorsqu'un commerçant correspond avec un autre commerçant qu'il sait appartenir au même groupe ethnique, il était tout naturel que nous examinions la situation du commerçant s'adressant pour la première fois à un correspondant dont il ignore l'origine ethnique. En effet, on peut se poser la question, à savoir: si dans une telle situation, le commerçant correspondra en se servant d'une des langues officielles soit l'anglais ou le français, qui peut être ou ne pas être sa langue maternelle, s'il emploiera indifféremment l'anglais ou le français ou encore, s'il tiendra compte de la province ou de l'endroit au Canada où se trouve son correspondant, voire de la consonnance du nom du correspondant.

Le tableau 14, qui suit, nous donne, pour les trois catégories de propriétaires, le pourcentage des propriétaires qui emploient la langue française, anglaise ou maternelle lorsqu'ils correspondent pour la première fois avec un commerçant dont ils ignorent l'origine ethnique.

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(1) Voir tableau 13, page 80, pour ces données.





TABLEAU 14

Langue employée par les commerçants qui s'adressent pour la première fois  
à un correspondant dont ils ignorent l'origine ethnique

Langue employée	Groupe ethnique						Total
	Propriétaire canadien-français		Propriétaire canadien-anglais		Autre propriétaire(1)		
Dans votre langue maternelle(2)	(8)	20.0%	(1)	6.2%	(1)	3.8%	(10) 12.2%
En anglais uniquement	(13)	32.5%	(12)	75.0%	(20)	77.0%	(45) 54.8%
En français uniquement	(8)	20.0%	(-)	0.0%	(-)	0.0%	(8) 9.8%
Tantôt en anglais, tantôt en français(3)	(11)	27.5%	(3)	18.8%	(5)	19.2%	(19) 23.2%
En d' autres langues(4)	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-) 0.0%
TOTAL	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82) 100.0%

- (1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.
- (2) "Dans votre langue maternelle": signifie la langue maternelle du propriétaire interviewé.
- (3) "Tantôt en anglais, tantôt en français": lorsque le propriétaire interviewé répond que l'emploi de la langue dépend de l'endroit ou la province où réside le correspondant ou encore, de la consonnance du nom du correspondant.
- (4) Signifie les langues autres que l'anglais et le français ainsi que la langue maternelle.

A la lumière du tableau ci-dessus, examinons les tendances qui se dégagent pour les trois catégories de propriétaires.

Les propriétaires canadiens-français:

On se rend compte que 20% de ceux-ci utilisent leur langue maternelle alors qu'un autre 20% déclarent se servir du français uniquement. Nous voyons alors que 40% de ces propriétaires utilisent le français, alors que 32.5% de ces mêmes propriétaires utilisent l'anglais uniquement. De plus, 27.5% d'entre eux se servent, tantôt du français, tantôt de l'anglais, suivant l'endroit de résidence de leur correspondant ou encore de la consonnance du nom de ce dernier (1).

(1) Voir tableau 14 ci-dessus pour ces données.



#### Les propriétaires canadiens-anglais:

Ceux-ci emploient, dans la plupart des cas, l'anglais ou la langue maternelle. Si nous groupons le pourcentage des propriétaires qui déclarent utiliser leur langue maternelle et ceux qui déclarent se servir de l'anglais, nous nous rendons compte que 81.2% des propriétaires canadiens-anglais utilisent l'anglais. Enfin, si nous tenons compte du facteur endroit où se trouve le correspondant ou la consonnance de son nom, 18.8% de ces mêmes propriétaires déclarent se servir tantôt de l'anglais, tantôt du français, suivant le cas(1).

#### Les autres propriétaires:

Tout comme les propriétaires canadiens-anglais, la grande majorité, soit 77% des autres propriétaires emploient l'anglais pour correspondre avec un autre commerçant dont ils ignorent l'origine ethnique. De plus, 19.2% de ces mêmes propriétaires tiennent compte de l'endroit où se trouve le correspondant ou encore de la consonnance du nom de ce dernier. Enfin, 3.8% d'entre eux emploient leur langue maternelle(2).

#### L'ensemble des propriétaires:

On remarque que l'anglais est la langue la plus communément employée lorsque le commerçant s'adresse pour la première fois à un correspondant dont il ignore l'origine ethnique. Le tableau 14 de la page précédente nous démontre que 54.8% des propriétaires emploient uniquement l'anglais. De plus, 23.2% d'entre eux emploient tantôt le français, tantôt l'anglais, en raison de l'endroit où se trouve le correspondant ou encore de la consonnance du nom de ce dernier. Enfin, ajoutons que 9.8% de l'ensemble des propriétaires de commerces emploient uniquement le français pour leur correspondance (3).

#### CONCLUSION

Nous voyons, si nous excluons la catégorie "tantôt en anglais, tantôt en français" et "langue maternelle", pour nous en tenir aux catégories "anglais uniquement" et "français uniquement", qu'un fort pourcentage des propriétaires canadiens-français, canadiens-anglais et autres propriétaires emploient exclusivement l'anglais, alors qu'un pourcentage moindre se sert uniquement du français lorsqu'il s'agit de correspondre pour la première fois avec un correspondant dont ils ignorent l'origine ethnique. Ceci confirme l'hypothèse énoncée en page 79 selon laquelle l'anglais est la langue des affaires.

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(1) Voir tableau 14, page 83, pour ces données.

(2) Voir tableau 14, page 83, pour ces données.

(3) Voir tableau 14, page 83, pour ces données.



3. La langue employée par les commerçants lorsqu'ils connaissent l'origine ethnique de leur correspondant:

Le tableau 15, qui suit, nous donne les tendances relatives à l'emploi de l'anglais et de la langue maternelle pour les trois catégories de propriétaires. Examinons les tendances qui se dégagent relativement à l'emploi, soit du français, soit de l'anglais, lorsque les commerçants connaissent l'origine ethnique de leur correspondant.

TABLEAU 15

La langue employée par les commerçants lorsqu'ils connaissent l'origine ethnique de leur correspondant

	Groupe ethnique							
Langue employée	Propriétaire canadien-français		Propriétaire canadien-anglais		Autre propriétaire(1)		Total	
Dans votre langue maternelle(2)	(2)	5.0%	(2)	12.5%	(2)	7.7%	(6)	7.4%
En anglais uniquement	(7)	17.5%	(10)	62.5%	(16)	61.5%	(33)	40.2%
En français uniquement	(1)	2.5%	(-)	0.0%	(-)	0.0%	(1)	1.2%
Dans sa langue maternelle(3)	(30)	75.0%	(4)	25.0%	(8)	30.8%	(42)	51.2%
Non-applicable(4)	(-)	0.0%	(-)	0.0%	(-)	0.0%	(-)	0.0%
TOTAL	(40)	100.0%	(16)	100.0%	(26)	100.0%	(82)	100.0%

(1) Comprend tous les propriétaires qui ne se sont pas déclarés canadiens-français ou canadiens-anglais.

(2) "Dans votre langue maternelle": signifie la langue maternelle du propriétaire interviewé.

(3) "Dans sa langue maternelle": signifie la langue maternelle du correspondant.

(4) Non-applicable: signifie refus de répondre ou encore lorsque l'un des cas ne s'applique pas.

Les propriétaires canadiens-français:

Si nous tenons compte du français et de l'anglais pour les propriétaires canadiens-français et si nous assimilons les pourcentages sous le chef "dans votre langue maternelle" (5.0%) au chef "en français uniquement" (2.5%), nous nous apercevons que 7.5% des propriétaires canadiens-français utilisent le français pour s'adresser à un correspondant dont ils connaissent l'origine ethnique. De plus, nous





nous rendons compte que 17.5% de ces mêmes propriétaires se servent uniquement de l'anglais et 75% d'entre eux s'adressent à leur correspondant dans sa langue maternelle<sup>(1)</sup>.

Les propriétaires canadiens-anglais:

Nous remarquons que 75% d'entre eux utilisent l'anglais pour s'adresser à leur correspondant dont ils connaissent l'origine ethnique et seulement 25% de ces mêmes propriétaires se servent de la langue maternelle du correspondant. Il existe une tendance inverse en ce qui concerne les propriétaires canadiens-anglais si nous les comparons aux propriétaires canadiens-français. En effet, 75% des propriétaires canadiens-français utilisent la langue maternelle du correspondant en regard de 25% des propriétaires canadiens-anglais<sup>(2)</sup>.

Les autres propriétaires:

Nous remarquons que ces derniers utilisent en grande partie l'anglais pour communiquer avec des commerçants dont ils connaissent l'origine ethnique. En effet, 61.5% de ces propriétaires utilisent uniquement l'anglais alors que 30.8% de ces mêmes propriétaires se servent de la langue maternelle du correspondant. Il va sans dire, qu'à ce sujet ils se rapprochent des propriétaires canadiens-anglais qui, eux, utilisent pour leur part la langue anglaise<sup>(3)</sup>.

L'ensemble des propriétaires:

Nous voyons que 40.2% des propriétaires, pris dans l'ensemble, se servent uniquement de l'anglais pour communiquer avec leur correspondant, alors que 51.2% de ces propriétaires se servent de la langue maternelle de leur correspondant. Nous pouvons expliquer cette tendance du fait que 75% des propriétaires canadiens-français utilisent la langue maternelle de leur correspondant. Enfin, nous remarquons que seulement 1.2% des propriétaires de commerces se servent uniquement du français alors que 7.4% d'entre eux correspondent en se servant de leur langue maternelle<sup>(4)</sup>.

## CONCLUSION

Nous voyons que l'hypothèse relative à l'emploi de l'anglais en matière commerciale subit certaines restrictions lorsque nous établissons certaines hypothèses définies et que nous tenons compte des catégories de propriétaires. Examinons res-

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(1) Voir tableau 15, page 85, pour ces données.

(2) Voir tableau 15, page 85, pour ces données.

(3) Voir tableau 15, page 85, pour ces données.

(4) Voir tableau 15, page 85, pour ces données.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT ON THE PROGRESS OF THE WORK DURING THE YEAR 1955

BY

JOHN EDGAR WILSON

AND

JOHN EDGAR WILSON

CHICAGO, ILLINOIS

1956

CHICAGO, ILLINOIS

pectivement la situation pour l'ensemble des propriétaires et pour chaque catégorie en particulier.

a) En ce qui concerne l'ensemble des propriétaires:

Si nous excluons l'hypothèse pour laquelle le propriétaire connaît l'origine ethnique de son correspondant, nous nous rendons compte que pour l'ensemble des propriétaires, la langue anglaise est la plus employée au point de vue commercial. En effet, nous voyons que 41.5% de l'ensemble des commerçants se servent de l'anglais lorsqu'il s'agit de commerçants appartenant au même groupe ethnique, que 54.8% des commerçants emploient uniquement l'anglais lorsqu'ils correspondent pour la première fois avec des commerçants dont ils ignorent l'origine ethnique<sup>(1)</sup>.

D'autre part, dans le cas des commerçants qui connaissent l'origine ethnique de leur correspondant, nous remarquons, au contraire, que 51.2% de l'ensemble des propriétaires se servent de la langue maternelle du correspondant alors que 40.2% déclarent se servir uniquement de l'anglais<sup>(2)</sup>.

Il n'y a donc pas moyen d'affirmer, à la lumière de ces statistiques, dans quelle mesure le français ou l'anglais est employé lorsque le propriétaire connaît l'origine ethnique de son correspondant, mais on peut dire, par contre, qu'il y a de fortes chances que l'anglais soit la langue la plus employée.

b) En ce qui concerne les propriétaires en particulier:

Les propriétaires canadiens-français:

Nous remarquons que les propriétaires canadiens-français emploient, de préférence, le français lorsqu'il s'agit de correspondre avec d'autres Canadiens français. En effet, 72.5% d'entre eux emploient la langue maternelle ou le français<sup>(3)</sup>. D'autre part, lorsqu'il s'agit des propriétaires canadiens-français qui communiquent pour la première fois avec un autre commerçant dont ils ignorent l'origine ethnique, nous remarquons un excédent de propriétaires canadiens-français communiquant en français, soit 40% d'entre eux, contre 32.5% qui, eux, s'adressent en anglais<sup>(4)</sup>. On pourrait toutefois se demander si cette différence est significative pour les propriétaires de commerces, vu la limitation de notre enquête. Enfin, en ce qui concerne

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(1) Voir tableau 13, page 80, et tableau 14, page 83, pour ces données.

(2) Voir tableau 14, page 83, pour ces données.

(3) Voir tableau 13, page 80.

(4) Voir tableau 14, page 83.



la correspondance des propriétaires canadiens-français avec des correspondants dont ils connaissent l'origine ethnique, on se rend compte que 75% des propriétaires canadiens-français s'adressent dans la langue maternelle de leurs correspondants.

Les propriétaires canadiens-anglais:

Ceux-ci s'adressent en anglais à leurs correspondants appartenant au même groupe ethnique, de même que lorsqu'ils s'adressent pour la première fois à un correspondant dont ils ignorent l'origine ethnique. Il n'y a rien de nouveau et ceci confirme l'hypothèse énoncée en page 78 selon laquelle la langue employée dans les affaires est l'anglais. Il existe, toutefois, une différence en ce qui concerne la langue utilisée par les propriétaires canadiens-anglais lorsqu'ils connaissent l'origine ethnique de leur correspondant et qu'une comparaison est faite en ce domaine avec les propriétaires canadiens-français. Nous remarquons que seulement 25% des propriétaires canadiens-anglais utilisent la langue maternelle de leur correspondant alors que 75% des propriétaires canadiens-français agissent ainsi(1).

Les autres propriétaires:

Ces derniers emploient, dans une large mesure, la langue anglaise lorsqu'ils s'adressent à un correspondant du même groupe ethnique que le leur. En effet, 73.1% de ces propriétaires emploient l'anglais dans leur correspondance. Nous remarquons la même tendance lorsqu'il s'agit de correspondre pour la première fois avec un correspondant dont ils ignorent l'origine ethnique. Nous voyons, dans ce cas, un pourcentage de 77% pour ces mêmes propriétaires. Enfin, l'hypothèse pour laquelle ces propriétaires connaissent l'origine ethnique du correspondant, 30.8% d'entre eux, se servent de la langue maternelle du correspondant(2).

Par conséquent, il existe une ressemblance entre les propriétaires canadiens-anglais et les propriétaires qualifiés "autres", en ce qui concerne l'emploi de l'anglais comme langue commerciale. On peut tenter d'expliquer ce phénomène en pensant que les autres propriétaires ont dû faire une option en matière de langue pour acquérir la citoyenneté canadienne. De plus, les ouvertures, au point de vue commercial, sont plus grandes si la personne connaît et maîtrise la langue anglaise. Ajoutons à cela que l'anglais est la langue officielle en Ontario, tant pour le domaine politique que juridique, aux niveaux provincial et municipal. Une autre explication pourrait être la difficulté de maîtriser le français pour certains de ces autres propriétaires ainsi que les difficultés techniques dans le domaine des affaires. Ces hypothèses n'ont, cependant, pas été vérifiées et, de plus, ne sont pas limitatives.

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(1) Voir tableau 13, page 80, tableau 14, page 83, et tableau 15, page 85.

(2) Voir tableau 13, page 80, tableau 14, page 83, et tableau 15, page 85.

1. The first part of the paper discusses the importance of the study and the objectives of the research.

2. The second part of the paper describes the methodology used in the study, including the data collection and analysis techniques.

3. The third part of the paper presents the results of the study, including the findings and conclusions.

4. The fourth part of the paper discusses the implications of the study and the future research directions.

5. The fifth part of the paper provides a summary of the study and the conclusions.



## CHAPITRE VIII

### CONCLUSIONS GENERALES ET RECOMMANDATIONS

Si succincte que soit notre étude sur les petits commerces situés dans le quartier réputé canadien-français de la capitale fédérale et la cité d' Eastview, il semble que certaines tendances se dégagent. Certaines de ces tendances surprendront le lecteur, il va sans dire, mais nous avons tenté de présenter d' une manière objective ce que nous avons observé. Certains discuteront de la fidélité et de la validité des données statistiques recueillies au moyen d' un questionnaire; d' autres diront que l' étude ne vérifie pas des théories bien élaborées. Il faut avouer que nous n' avons pas vérifié des théories établies mais comme il s' agit d' une première étude scientifique, à notre connaissance, qui est basée sur des faits empiriques, nous avons, certes, ouvert le champ à des recherches futures. De plus, comme il fallait procéder avec diligence et avec des moyens limités, pour ne pas dire de fortune, nous n' avons pas analysé deux questions qui se trouvaient au questionnaire, soit celles relatives à l' éducation et à l' identification du commerce parce que les personnes interviewées ont répondu de façon sommaire et incomplète à ces deux questions.

Enfin, certaines questions se posent au cours de la lecture du présent travail, à savoir: pourquoi certains phénomènes ou certaines tendances se remarquent-ils chez certains propriétaires de commerces alors que chez d' autres, nous retrouvons l' inverse ou encore l' absence de ces tendances. A cet effet, nous avons proposé des explications aux hypothèses qui restent à vérifier au moyen de recherches subséquentes.

Rappelons succinctement les tendances qui se manifestent en ce qui concerne les petits commerces et suggérons certaines recommandations qui pourraient améliorer la situation des commerces canadiens-français, voire les relations sociales au point de vue commercial.

#### 1) En matière des commerces qui sont détenus par les groupes ethniques:

Si nous tenons compte des propriétaires de commerces canadiens-français, abstraction faite du pourcentage de la population comme critère d' évaluation, il est possible de dire que les propriétaires canadiens-français sont bien représentés au point de vue commercial. D' autre part, si, en plus des propriétaires, nous considérons les gérants de même que les locataires de commerces ainsi que ceux qui administrent des commerces sous une autre forme qui n' est pas celle de propriétaire, locataire ou gérant, la situation au point de vue commercial n' est pas la même. Nous remarquons que le pourcentage des commerces détenus, gérés ou administrés par des Canadiens français ou des personnes d' origine ethnique française diminue alors

# THE HISTORY OF THE CITY OF BOSTON

The city of Boston, situated on a neck of land between the harbor and the bay, was first settled by a small number of Englishmen in 1630. The settlement was founded by a group of Puritan ministers and laymen, who had fled from the religious persecution in England. They were led by John Winthrop, who gave the city the name of Boston in honor of the English town of Boston. The city grew rapidly, and by 1690 it had become one of the largest and most important cities in the New England colonies. It was the center of the revolutionary movement, and it was here that the first battle of the American Revolution was fought in 1775. The city was then the seat of the British government in the colonies, and it was here that the British held the city for over a year during the war. After the war, the city became the center of the new nation, and it was here that the first Congress of the United States met in 1789. The city has since grown into one of the largest and most important cities in the United States, and it has played a major role in the history of the nation.

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que le pourcentage des commerces qui sont détenus, gérés ou administrés par les Canadiens anglais ou des personnes d'origine britannique augmente. En ce qui concerne les autres groupes ethniques, la situation se maintient.

De même, si nous tenons compte de la répartition de la population comme critère pour établir la répartition des commerces, nous nous sommes aperçus que les Canadiens français ne détenaient pas, à titre de locataires et de gérants, un pourcentage de commerces en rapport avec le pourcentage de la population. Comme la tendance actuelle, au point de vue commercial, consiste à établir des gérances et des locations, nous nous posons la question suivante: Quelle sera la situation des Canadiens français au point de vue commercial en longue période, si toutes les conditions actuelles demeurent constantes, à savoir: l'augmentation de gérances et de locations qui ne sont pas distribuées en tenant compte de la répartition de la population au point de vue ethnique. N'y aurait-il pas lieu de remédier à cette situation dans un avenir rapproché au moyen, par exemple, d'une législation au niveau fédéral. Sans doute, certains s'objecteront à cela en soutenant que le commerce local relève du domaine provincial en vertu de l'Acte de l'Amérique du Nord britannique. D'autres soutiendront qu'une telle loi serait une entrave au principe de la libre gestion des entreprises. Ces objections étaient pour ainsi dire valides dans le passé, mais aujourd'hui la grande entreprise existe et nombre de ces entreprises sont incorporées en vertu d'une charte décernée sous l'empire de la loi des compagnies fédérales, et ce sont, pour ainsi dire, ces grandes firmes qui établissent des gérances et des locations de commerces.

En ce qui a trait à l'entrave au principe de la libre gestion des entreprises, nous avons des précédents dans la limitation de cette libre gestion au Canada. Plusieurs lois sont venues réglementer les entreprises. Mentionnons, entre autres, la loi des enquêtes sur les coalitions et plus récemment la loi prévoyant la divulgation des renseignements statistiques financiers et autres, relatifs aux affaires des corporations et des syndicats ouvriers qui exercent une activité au Canada<sup>(1)</sup>. En s'inspirant de cette dernière loi, n'y aurait-il pas moyen de forcer les grandes firmes ou compagnies qui sont incorporées en vertu d'une charte fédérale ou provinciale à divulguer l'établissement d'agences, de gérances et d'indiquer le nom, l'adresse et la nationalité ou la citoyenneté de chaque gérant nommé par la corporation ou la grande entreprise. De plus, qu'un droit de surveillance soit exercé par le gouvernement fédéral afin que les gérances et les locations de commerces soient réparties suivant le critère de la composition de la population. Il faut ajouter que rien n'empêche, en outre les provinces d'exercer ce droit de surveillance.

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(1) Loi des enquêtes sur les coalitions. S.R.C., 1952. C. 314.

Loi prévoyant la divulgation de renseignements statistiques financiers et autres relatifs aux affaires des corporations et des syndicats ouvriers exerçant une activité au Canada. S.C., 1962. C.26.





Si une semblable disposition légale existait, nous aurions alors une meilleure répartition des gérances et des locations de commerces suivant la composition ethnique de la population, ce qui permettrait une part plus active des groupes ethniques qualifiés de minoritaires ou de citoyens de seconde zone au développement commercial. De plus, une telle disposition légale pourrait contribuer à l'établissement de relations commerciales et sociales où les citoyens seraient à part égale dans la Confédération canadienne.

## 2) La publicité:

Au cours de notre enquête, nous avons considéré la publicité sous trois aspects différents, à savoir: la publicité par l'entremise des journaux, par la voie de la radio et par l'entremise de la télévision. Nous avons remarqué qu'un pourcentage élevé de propriétaires de commerces utilisent les journaux à des fins publicitaires. D'autre part, nous avons constaté un pourcentage assez faible, en ce qui concerne les propriétaires de commerces utilisant la radio et la télévision pour les mêmes fins. Nous avons tenté d'expliquer ce phénomène en émettant l'hypothèse que la publicité par la voie de la radio et de la télévision présentait un coût prohibitif pour la majorité des propriétaires, de la non-utilité de la publicité pour le genre de produit vendu ou encore le fait que cette publicité est faite par les grossistes ou le manufacturier du produit.

En ce qui concerne la publicité par la voie des journaux anglais et français, nous pouvons dire que la majorité des propriétaires utilisent les journaux de langue française et anglaise et que ces propriétaires sont conscients du bilinguisme existant dans les cités d'Ottawa et d'Eastview, ainsi que dans la zone métropolitaine de la capitale fédérale.

Pour ce qui est de la publicité faite par l'entremise de la radio et de la télévision, la situation est quelque peu différente. Bien que la majorité de l'ensemble des propriétaires de commerces ne font pas présentement usage de la radio et de la télévision pour des fins publicitaires, tout probablement pour les raisons mentionnées ci-dessus, il n'en demeure pas moins qu'un certain pourcentage de commerçants utilisent la radio et la télévision pour leur publicité. Nous avons remarqué, de plus, que pour l'ensemble des propriétaires de commerces la grande majorité d'entre eux utilisent la radio et la télévision à la fois en langue anglaise et française. Toutefois, notre enquête démontre que les propriétaires, que nous avons qualifiés "d'autres" pour les fins de l'enquête et qui utilisent la radio et la télévision pour fins publicitaires, favorisent la radio et la télévision de langue anglaise. Examinons la situation de ces autres propriétaires en ce qui a trait à la radio et à la télévision:

### Les autres propriétaires et la radio:

Nous remarquons qu'un pourcentage plus élevé de ces autres propriétaires utilisent la radio de langue anglaise pour leur publicité. Nous avons tenté





d'expliquer ce phénomène en émettant l'opinion qu'un poste de radio local de langue française n'existant pas à Ottawa il était quasi-inutile de faire de la publicité par ce moyen. Ne pourrions-nous pas également ajouter que les postes émetteurs de radio n'étant pas en rapport au pourcentage de la population de langue française il est quasi-inutile de faire de la publicité par l'entremise de la radio de langue française, celle-ci n'atteignant pas une proportion suffisante de la population d'origine française pour la zone métropolitaine. Certains diront également que les Canadiens français de la région écoutent davantage la radio de langue anglaise et comprennent la publicité. A cette dernière objection, il faut remarquer que deux postes émetteurs de radio de langue anglaise sur trois sont pour le moins locaux ou régionaux et donnent des programmes qui sont conformes au goût d'une part importante de la population de la région métropolitaine et, en particulier, de la ville d'Ottawa alors qu'il n'y a qu'un seul poste local ou régional de langue française.

Si nous tenons compte des objections mentionnées ci-dessus et qui sont couramment formulées par les auditeurs de langue française à l'écoute des postes locaux de langue anglaise, ne pourrions-nous pas nous attendre à ce que la publicité des autres propriétaires soit faite aussi bien en français qu'en anglais, à la radio, si des postes de langue française, à caractère régional et proportionnellement au pourcentage de la population d'origine française dans l'ensemble de la population métropolitaine, étaient établis. Ceci n'aurait-il pas pour effet de renforcer le caractère bilingue de la publicité commerciale chez la majorité des propriétaires, locataires et gérants de la région, caractère bilingue qui est, du moins, reconnu en ce qui concerne la publicité faite par l'entremise des journaux.

#### Les autres propriétaires et la télévision:

Le phénomène concernant les autres propriétaires et la radio se retrouve pour ce qui a trait à la télévision. En effet, nous constatons que ces propriétaires favorisent davantage la télévision de langue anglaise pour leur publicité. Toutefois, contrairement à la situation de la radio, il existe un poste de télévision de langue française sur trois. Certains diront que la répartition des postes de télévision au point de vue linguistique n'est pas proportionnelle à la répartition de la population d'origine française pour la zone métropolitaine d'Ottawa. Ceci est vrai puisque la population d'origine française pour la zone métropolitaine est de 40.7% (1). D'autres diront qu'un seul poste de télévision de langue française est plus que suffisant pour les cités d'Ottawa et d'Eastview. Nous devons avouer que cette affirmation est valide, si l'on prend pour acquit qu'un poste de télévision

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(1) Voir tableau annexe 3 pour la répartition de la population par groupe ethnique pour la zone métropolitaine.



ne doit desservir que la population des cités d'Ottawa et d'Eastview puisque le pourcentage de personnes d'origine française pour les cités d'Ottawa et d'Eastview est de 28.7% (1).

Toutefois, ce qui est plus grave, c'est que le poste de télévision de langue française n'a pas le caractère régional et local, exception faite de quelques émissions alors qu'un des postes de télévision de langue anglaise est, pour ainsi dire, entièrement régional, voire local. Ceci incite les autres propriétaires, voire les propriétaires canadiens-français et canadiens-anglais, à faire leur publicité commerciale par l'entremise de ce poste local ou régional.

Pour remédier à cette situation, n'y aurait-il pas lieu d'établir un poste français de télévision à caractère local ou régional, ce qui inciterait les autres propriétaires, voire les gérances, qui ont tendance à augmenter, à faire leur publicité commerciale en français, ce qui aurait pour effet de renforcer le caractère bilingue de la publicité que nous avons reconnu en matière de publicité faite par l'entremise des journaux et de satisfaire, à l'heure actuelle, à une quote-part de la population canadienne-française de la région qui regarde l'écran du poste de télévision anglais à caractère local.

Il faut noter que nous n'avons pas tenu compte des autres postes de télévision qui pénètrent dans certains foyers de langue française et de langue anglaise au moyen d'un abonnement, puisque ces postes de télévision ne servent pas, d'une manière générale, à la publicité commerciale faite par des commerçants dont l'établissement est situé dans la région. Toutefois, si l'on considère que la publicité peut être faite par les producteurs de produits ou encore par le siège social des grandes entreprises, nous sommes à même de constater que la population d'origine française de la zone métropolitaine ne reçoit pas sa quote-part de publicité dans sa langue maternelle. En effet, nous constatons qu'il n'y a que trois postes de télévision français sur dix, dans l'ensemble, alors que la population de langue française pour la zone métropolitaine d'Ottawa est de 40.7% (2).

A la lumière des faits ainsi exposés en ce qui concerne la radio et la télévision, n'y aurait-il pas lieu de tenir compte de la répartition de la population d'origine britannique et française lorsqu'il s'agit de la radiodiffusion et de la télévision. Nous serions à même de faire comprendre le caractère bilingue de la population, non seulement en ce qui a trait à la publicité par l'entremise des journaux, mais aussi en ce qui concerne la radio et la télévision.

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(1) Voir tableau annexe 2 pour la répartition de la population par groupe ethnique pour les cités d'Ottawa et d'Eastview.

(2) Voir tableau annexe 3 pour la répartition de la population par groupe ethnique pour la zone métropolitaine d'Ottawa.



3) La correspondance:

Au cours de l'enquête, nous avons tenu compte du facteur correspondance comme indice du bilinguisme en matière commerciale. A cet effet, nous avons accepté au départ l'opinion courante que l'anglais est la langue commerciale en ce qui concerne les propriétaires de commerces. Afin de vérifier jusqu'à un certain point cette affirmation, nous avons tenu compte de trois situations distinctes, à savoir:

- 1) La langue employée par les commerçants appartenant au même groupe ethnique;
- 2) La langue employée par les commerçants qui s'adressent pour la première fois à un correspondant dont ils ignorent l'origine ethnique;
- 3) La langue employée par les commerçants lorsqu'ils connaissent l'origine ethnique de leur correspondant.

A la suite de l'analyse de ces trois situations particulières, nous avons signalé que l'opinion courante, selon laquelle les propriétaires de commerces utilisent l'anglais comme langue commerciale, subit certaines restrictions.

Rappelons les tendances sous chacune de ces situations et suggérons certaines recommandations.

- 1) La langue employée par les commerçants appartenant au même groupe ethnique:

L'enquête démontre qu'en ce qui concerne les propriétaires canadiens-français et canadiens-anglais, ceux-ci emploient pour la plupart la langue maternelle qui leur est commune. Ceci est tout à fait naturel pour des personnes appartenant au même groupe ethnique d'utiliser leur langue maternelle pour correspondre entre elles. D'autre part, les autres propriétaires utilisent en grande majorité l'anglais pour correspondre entre eux plutôt que la langue maternelle qui leur est commune. Nous avons alors suggéré comme explication possible de ce phénomène le fait que les autres propriétaires apprenaient une des langues officielles du Canada, pour devenir citoyen canadien, condition presque "sine qua non". De plus, que ces autres propriétaires résidant en Ontario où la langue officielle au niveau des gouvernements provincial et municipaux est l'anglais, il était tout à fait normal que ces derniers propriétaires soient encouragés à apprendre l'anglais plutôt que le français. Il y a donc au point de vue linguistique assimilation graduelle des immigrants ou "autres propriétaires" au groupe ethnique d'origine britannique. Nous comprenons que dans le contexte nord-américain il existe, au point de vue commercial, un avantage très net pour toute personne maîtrisant l'anglais. D'autre part, il faut considérer que







les autres propriétaires, bien qu'ils soient pour la plupart des citoyens canadiens, constituent dans une certaine mesure, des immigrants en provenance de différents pays d'Europe et d'Asie. De plus, certains sont établis au Canada depuis une période relativement courte et constituent encore ce qu'on appelle couramment la première génération, alors que d'autres qui se rattachent à leur groupe ethnique d'origine constituent une deuxième, voire une troisième génération. Il est vrai qu'il aurait été intéressant et instructif de tenir compte de la génération des autres propriétaires mais notre enquête devant être limitée au point de vue du nombre de questions, il nous a été impossible d'examiner cette situation. Il n'en demeure pas moins surprenant de constater que 73.1% de ces autres propriétaires, correspondent, entre eux, en anglais<sup>(1)</sup>. On pourrait comprendre qu'ils se servent de l'anglais dans une certaine mesure, ayant perdu la facilité d'expression dans leur langue maternelle après une génération au Canada, mais comment expliquer qu'aucun d'entre eux ne se sert du français pour correspondre entre eux. N'y aurait-il pas lieu de prendre certaines mesures à l'avenir en ce qui concerne les immigrants qui arrivent au Canada. Nous comprenons que certaines tentatives soient faites pour conseiller à l'immigrant de s'établir dans un endroit plutôt qu'un autre, suivant ses qualifications et la demande du marché du travail, mais il semble que l'on appuie davantage sur la nécessité d'apprendre l'anglais. Nous pourrions tenir compte de la langue maternelle de l'immigrant européen avant de l'inciter à apprendre l'anglais ou le français. En effet, au point de vue linguistique, on distingue, du moins en Europe occidentale, les langues de source germanique (i.e. anglais, allemand, néerlandais) et les langues de source romane (i.e. italien, français, espagnol, portugais). Par conséquent, si une personne immigré au Canada et provient d'un pays dont la langue est de source romane, ne pourrions-nous pas l'inciter à apprendre le français au lieu d'appuyer sur la nécessité de maîtriser l'anglais. Ceci aurait, également, pour effet de faciliter la tâche pour l'immigrant à son arrivée et de promouvoir l'emploi du français et de l'anglais en ce qui concerne le domaine des affaires.

2) La langue employée par les commerçants lorsqu'ils ignorent l'origine ethnique de leur correspondant:

Nous avons remarqué que la langue anglaise était surtout employée dans ce cas par les propriétaires canadiens-anglais et les autres propriétaires, exception faite pour les Canadiens français. Ceci peut se comprendre en ce qui concerne les propriétaires canadiens-anglais car ceux-ci s'adressent dans leur langue maternelle. Toutefois, pour ce qui est des autres propriétaires, ne pourrions-nous nous attendre à ce qu'un certain pourcentage d'entre eux s'adressent en français lorsqu'ils ignorent l'origine ethnique de leur correspondant. Cette situation concernant les autres propriétaires changerait si nous incitions les personnes immigrantes dont la langue maternelle est de source romane à apprendre d'abord le français avant de maîtriser l'anglais. Cette solution serait plus équita-

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(1) Voir tableau 13, page 80.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry, no matter how small, should be recorded to ensure the integrity of the financial data. This includes not only sales and purchases but also expenses and income. The document further states that regular audits are necessary to verify the accuracy of these records and to identify any discrepancies. It also mentions that proper record-keeping is essential for tax purposes and for providing a clear picture of the company's financial health to stakeholders.

The second part of the document outlines the procedures for handling customer orders. It begins by stating that all orders must be received in writing, either by email or through a formal order form. Once an order is received, it should be immediately entered into the system and assigned to a sales representative. The sales representative is responsible for ensuring that the order is fulfilled in a timely manner and that the customer is satisfied with the product or service. The document also provides guidelines for dealing with customer complaints and returns, emphasizing the importance of prompt and courteous service.

The third part of the document discusses the company's policy on employee conduct. It states that all employees are expected to adhere to a high standard of professional behavior and to maintain the confidentiality of company information. It also outlines the consequences for misconduct, including warnings and potential termination. The document further mentions that employees should be encouraged to report any unethical behavior or violations of company policy to their supervisors or to the human resources department.

The fourth part of the document provides information about the company's benefits and compensation structure. It states that the company offers a competitive salary and a comprehensive benefits package, which includes health insurance, dental insurance, and a 401(k) plan. It also mentions that the company has a merit-based system for determining raises and bonuses, and that employees are encouraged to strive for excellence in their work.

The fifth and final part of the document is a conclusion that summarizes the key points of the document and expresses the company's commitment to transparency, integrity, and excellence. It states that the company is dedicated to providing its customers with the highest quality products and services, and that it is committed to creating a positive and supportive work environment for its employees.

Approved: \_\_\_\_\_  
Date: \_\_\_\_\_

This document is intended to provide a general overview of the company's policies and procedures. It is not intended to constitute a contract or to create any legal obligations. For more information, please contact the human resources department.

ble pour les immigrants et favoriserait, comme nous l'avons mentionné dans le cas du commerçant appartenant au même groupe ethnique que son correspondant, l'emploi du français et de l'anglais.

- 3) La langue employée par les commerçants lorsqu'ils connaissent l'origine ethnique de leur correspondant:

Notre analyse a démontré que la majorité des propriétaires canadiens-français se sert de la langue maternelle du correspondant alors que la majorité des propriétaires de commerces canadiens-anglais et autres propriétaires se sert de la langue anglaise. Toutefois, il faut remarquer qu'un certain pourcentage des autres propriétaires se servent de la langue maternelle de leur correspondant, pourcentage qui est sensiblement supérieur à celui des propriétaires canadiens-anglais. En effet, 25% des propriétaires canadiens-anglais se servent de la langue maternelle du correspondant alors que 30.8% des autres propriétaires agissent ainsi(1).

Il y aurait moyen d'en arriver à une situation pour laquelle les autres propriétaires se serviraient davantage de la langue maternelle de leur correspondant si on incitait les immigrants dont la langue maternelle est de source romane à apprendre en premier lieu le français, si l'on prend pour acquit que les groupes ethniques majoritaires, du moins en ce qui concerne la zone métropolitaine d'Ottawa, sont d'origine britannique et française.

Il faut enfin remarquer que nous avons tenté de démontrer que le bilinguisme en matière commerciale est réalisable même à l'intérieur de notre contexte social actuel si l'on favorise l'emploi du français par les propriétaires de commerces des autres groupes ethniques dont la langue maternelle est de source romane.

Enfin, nous avons tenté de faire des recommandations en tenant compte du cadre économique et social actuel. Nous croyons en effet qu'il est possible d'améliorer la situation actuelle au point de vue commercial, non seulement en ce qui concerne les propriétaires de commerces mais également les gérants et les locataires de commerces, si l'on apporte certaines modifications que nous avons développées brièvement sous chacun des chefs ci-dessus exposés. De plus, nous croyons que la situation du bilinguisme dans le domaine commercial, s'améliorerait si l'anglais et le français étaient proclamés langues officielles au Canada, ou du moins dans les régions où les deux principaux groupes ethniques à la base du développement économique et social du pays sont suffisamment représentés, soit les groupes d'origine britannique et française. Tel est le cas pour la zone métropolitaine d'Ottawa, le bilinguisme ne devant pas se limiter à la province de Québec.

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(1) Voir tableau 15, page 85, pour ces données.



APPENDICES

TABLEAUX ANNEXES

1. Répartition de la population par groupe ethnique pour le quartier de la basse-ville d' Ottawa et la cité d' Eastview.
2. Répartition de la population par groupe ethnique pour les cités d' Ottawa et d' Eastview.
3. Répartition de la population par groupe ethnique pour la zone métropolitaine d' Ottawa.





TABLEAU ANNEXE 1

Répartition de la population par groupe ethnique  
pour le quartier de la basse-ville d' Ottawa et la cité d' Eastview(1)

<i>Groupe ethnique</i>	<i>Cité d'Eastview</i>	<i>Ottawa (basse-ville)</i>	<i>Total</i>	<i>Pourcentage</i>
Britannique	6,490	3,511	10,001	22.0%
Français	15,547	15,425	30,972	68.1%
Allemand	565	292	857	2.0%
Italien	177	301	478	1.1%
Néerlandais	245	96	341	0.7%
Polonais	189	145	334	0.7%
Russe	76	57	133	0.2%
Scandinave	177	59	236	0.4%
Ukrainien	118	117	235	0.4%
Autres Européens	597	564	1,161	2.6%
Asiatiques	128	143	271	0.7%
Autre et non-déclaré	246	206	452	1.1%
<b>TOTAL</b>	<b>24,555</b>	<b>20,916</b>	<b>45,471</b>	<b>100%</b>

(1) Bureau fédéral de la Statistique, Recensement du Canada pour le secteur de recensement d' Ottawa, 1961. Bulletin CT-13. Catalogue 95-528.



TABLEAU ANNEXE 2

Répartition de la population par groupe ethnique  
pour les cités d' Ottawa et d' Eastview(1).

<i>Groupe ethnique</i>	<i>Cité d'Ottawa</i>	<i>Cité d'Eastview</i>	<i>Total</i>	<i>Pourcentage</i>
Britannique	148,129	6,490	154,619	52.9%
Français	68,459	15,547	84,006	28.7%
Allemand	9,332	565	9,897	3.4%
Italien	8,263	177	8,440	2.7%
Néerlandais	3,788	245	4,033	1.4%
Polonais	3,492	189	3,681	1.4%
Russe	1,169	76	1,245	0.3%
Scandinave	2,466	177	2,643	1.0%
Ukrainien	2,359	118	2,477	0.7%
Autres Européens	9,986	597	10,583	3.8%
Asiatiques	3,079	128	3,207	1.0%
Autre et non-déclaré	7,684	246	7,930	2.7%
TOTAL	268,206	24,555	292,761	100%

(1) Bureau fédéral de la Statistique, Recensement du Canada pour le secteur de recensement d' Ottawa, 1961. Bulletin CT-13. Catalogue 95-528.



TABLEAU ANNEXE 3

Répartition de la population par groupe ethnique  
pour la zone métropolitaine d' Ottawa(1)

<i>Groupe ethnique</i>	<i>Zone métropolitaine</i>	<i>Pourcentage</i>
Britannique	189,227	44.0%
Français	175,374	40.7%
Allemand	12,300	2.8%
Italien	9,094	2.1%
Néerlandais	5,585	1.4%
Polonais	4,243	1.0%
Russe	1,449	0.3%
Scandinave	3,318	0.8%
Ukrainien	2,985	0.7%
Autres Européens	12,364	2.9%
Asiatiques	3,537	0.9%
Autre et non-déclaré	10,274	2.4%
TOTAL	429,750	100%

(1) Bureau fédéral de la Statistique, Recensement du Canada pour le secteur de recensement d' Ottawa, 1961. Bulletin CT-13. Catalogue 95-528.







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# LA JEUNE CHAMBRE

OTTAWA — EASTVIEW

CASE POSTALE 2066

OTTAWA, ONTARIO

le 12 mars 1964

Monsieur, Madame, Mademoiselle,

La Jeune chambre Ottawa-Eastview a entrepris une enquête sur les commerces des rues Rideau, Dalhousie et chemin de Montréal.

Les résultats de cette enquête seront gardés confidentiellement et serviront pour présenter un mémoire à la Commission Laurendeau-Dunton.

Le porteur de la présente lettre, M. \_\_\_\_\_, est membre de la Jeune chambre Ottawa-Eastview et est autorisé par ladite chambre à faire des interviews, sollicite votre attention et vous serait reconnaissant si vous vouliez bien répondre aux questions qui vous seront posées.

La Jeune chambre Ottawa-Eastview vous remercie à l'avance de votre collaboration.

Le président,

March 12, 1964

Dear Sir, Madam, or Miss:

The Ottawa-Eastview Junior Chamber of Commerce has undertaken a survey of the businesses located on Rideau and Dalhousie streets and Montreal Road.

The information given by the respondents to our questionnaire shall be kept confidentially and will only be used as the basis of our brief to the Laurendeau-Dunton Commission.

The bearer of this letter, Mr. \_\_\_\_\_, member of the Ottawa-Eastview Junior Chamber of Commerce is authorized by the said Chamber to carry out interviews and should like you to request your co-operation in answering the questions you will be asked.

The Chamber should like to thank you in advance for your co-operation.

  
President



## DIRECTIVES GENERALES APPLICABLES AUX PERSONNES CHARGEES DE FAIRE DES INTERVIEWS

1. Il est essentiel que la personne chargée de faire l'interview se présente à la personne interviewée (le commerçant).

### EXEMPLE DE LA FORMULE QUI PEUT ETRE UTILISEE:

Je suis membre de la Jeune chambre de commerce Ottawa-Eastview. Notre association a entrepris d'étudier la situation commerciale de certaines entreprises de la capitale et d'Eastview afin de présenter un mémoire à la Commission Laurendeau-Dunton.

Il faut faire mention qu'il s'agit de la Jeune chambre de commerce Ottawa-Eastview.

2. Le but de l'interview doit être mentionné. Il est préférable de ne pas trop donner de détails sur le but de l'interview ou de l'enquête afin de ne pas trop influencer votre répondant (le commerçant). Il est peut-être préférable de dire qu'il s'agit tout simplement de la situation commerciale et non pas de prouver que le bilinguisme est existant dans le moment.

3. Il faut ensuite expliquer brièvement comment il se fait que votre répondant est venu à faire partie de l'échantillon. Il pourrait se faire que votre répondant demande de plus amples renseignements au sujet du choix de son commerce. A ce moment, il est préférable de répondre que vous serez mieux en mesure de lui donner les renseignements demandés après qu'il aura répondu aux questions.

4. Il faut ensuite insister sur le fait que les renseignements fournis par votre répondant demeureront confidentiels et qu'il ne doit pas craindre que son nom soit mentionné au cours de l'enquête.

5. Il faut que la personne qui fait l'interview agisse de telle façon que son répondant se sente tout à fait à l'aise de répondre aux questions.

6. Il faut que celui qui conduit l'interview lise les questions une à une distinctement sans changer les mots. Si le répondant ne comprend pas, il faut faire en sorte que la question soit répétée et que les mots dont il ne connaît pas la signification, dans le questionnaire, soient remplacés par des synonymes. Eviter autant que possible les synonymes qui porteraient le répondant à devenir réticent. Par exemple, ne pas employer les expressions suivantes: "pressure salesman", "vente sous pression", etc.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend of increasing activity over time.

4. The fourth part of the document discusses the implications of the findings. It suggests that the results have significant implications for the field of study and may lead to further research in this area.

5. The fifth part of the document concludes the study. It summarizes the main findings and provides a final statement on the importance of the research.

7. Dans le cas où un choix existe en matière de réponse, s'assurer qu'une seule réponse est donnée. Indiquer également, s'il y a lieu, la réponse "j'ignore" lorsque cette réponse s'applique.

8. La personne qui conduit l'interview doit être impartiale; elle ne doit pas exprimer, au moyen de signes, gestes ou de toute autre manière, son approbation ou sa désapprobation lorsqu'une réponse lui est donnée.

9. L'interviewer doit éviter l'effet appelé de "halo", c'est-à-dire que l'interviewer, après quelques interviews, vient à se faire une idée relative aux réponses qui seront données à certaines questions. Même si la personne qui conduit l'interview soupçonne la réponse, celle-ci doit éviter de laisser voir, au répondant, soit par le timbre de sa voix, soit par sa conduite, qu'elle connaît déjà la réponse.

10. L'interviewer doit s'assurer, avant de quitter le répondant, que toutes les questions ont été posées à celui-ci et qu'une réponse apparaît pour chaque question.

11. L'interviewer doit vérifier le questionnaire afin qu'il n'existe pas de contradiction flagrante dans les réponses données aux questions lorsque ces dernières sont mises en rapport les unes avec les autres.

12. Le numéro de la réponse donnée par la personne interviewée, sous chaque question, doit être encerclé par l'interviewer. Exemple: si la personne interviewée répond à la question 4 "je suis propriétaire", encercler le chiffre 1. Si vous faites une erreur, corrigez-la en rayant la réponse erronée et en y apposant vos initiales. Indiquez ensuite la réponse qui s'applique en suivant la directive ci-dessus.

#### DIRECTIVES SPECIALES APPLICABLES AUX QUESTIONS DU QUESTIONNAIRE

1. Les questions 1, 2, 3, doivent être complétées par la personne qui fait l'interview.

2. La question 4. Si la personne interviewée n'est pas propriétaire du commerce, locataire du commerce ou gérant de celui-ci, vous devez indiquer à quel titre elle y travaille. Exemple: commis.

3. Questions 5 et 6. Si la personne ne sait pas répondre en raison de l'expression "groupe ethnique" vous reposez la question et lui demandez si elle se considère comme faisant partie du groupe "allemand, anglais, canadien-français, canadien-anglais, etc." Ou dans le cas de la question 6, si le propriétaire, etc., se considère comme faisant partie "du groupe allemand, etc." Si

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la personne ne se considère plus comme du groupe allemand, anglais, etc., canadien-anglais devrait être indiqué si cette personne parle l'anglais et canadien-français si elle parle le français.

4. Question 8. NON APPLICABLE devrait être souligné UNIQUEMENT si la réponse à la question 7 est NON. JE L' IGNORE lorsque la personne interviewée ne peut vous dire qui engage les employés.

5. Question 9.

- a) JE L' IGNORE. Lorsque la personne interviewée ne peut pas dire à quel groupe ethnique appartient le ou les employés.
- b) Ne pas oublier de compter le groupe ethnique du propriétaire, gérant, etc., en plus des personnes employées à titre de commis ou autre.

6. Question 10. Ne pas oublier de compter le propriétaire, gérant, etc., dans le nombre de personnes employées dans le commerce.

7. Question 11. JE L' IGNORE: Uniquement si la personne refuse de répondre ou l' ignore.

8. Question 13. NON APPLICABLE doit être souligné pour A.B.C. uniquement s' il n' y a pas de publicité faite soit par la radio, les journaux ou la télévision.

9. Question 14 B.

- 1. DANS VOTRE LANGUE MATERNELLE. Il s' agit ici de la langue maternelle de la personne interviewée.
- 4. Tantôt en anglais, tantôt en français. Lorsque la personne interviewée répond: "Ca dépend dans quelle région du pays ou du monde où se trouve le commerçant avec qui je corresponds ou de son nom."
- 5. DANS D' AUTRES LANGUES. Lorsque aucune des alternatives 1, 2, 3, 4, ne s' appliquent.

Question 14 C. Dans sa langue maternelle. A souligner si, par exemple, la personne interviewée vous répond "je réponds au commerçant allemand, en allemand, et à celui d' Angleterre en anglais, etc."

10. Question 17. Si la personne interviewée ne peut donner une réponse claire et précise, écrivez sur le questionnaire ce qu' elle vous répond à ce sujet.

L' INTERVIEW TERMINE N' OUBLIEZ PAS DE REMERCIER LE REpondANT

Le 14 mars 1964



QUESTIONNAIRE

1. Nom du commerce \_\_\_\_\_
2. Adresse du commerce \_\_\_\_\_
3. Nature ou genre du commerce \_\_\_\_\_  
(Indiquer s' il s' agit d' une librairie, poste d' essence, magasin de fleurs (fleuriste), barbier, coiffeur, salon de beauté, hôtel, motel, restaurant, etc.)
4. Etes-vous
  1. propriétaire du commerce
  2. locataire du commerce
  3. gérant du commerce
  4. autre \_\_\_\_\_  
(Indiquer s' il s' agit d' un concessionnaire, successeur, ou à quel autre titre le répondant tient le commerce)
5. Etant propriétaire, locataire, gérant ou autre détenteur du commerce, à quel groupe d' origine ethnique vous rattachez-vous? (un seul des groupes suivants):

1. Allemand	7. Français
2. Anglais (Angleterre)	8. Grec
3. Canadien-anglais	9. Irlandais
4. Canadien-français	10. Italien
5. Chinois	11. Hollandais
6. Ecossais	12. Autres
6. Si vous n' êtes pas propriétaire du commerce, à quel groupe ethnique appartient le propriétaire?

1. Allemand	7. Français
2. Anglais (Angleterre)	8. Grec
3. Canadien-anglais	9. Hollandais
4. Canadien-français	10. Irlandais
5. Chinois	11. Italien
6. Ecossais	12. Autres
	13. Je l' ignore
7. Y a-t-il des personnes autres que vous-même qui sont employées présentement dans l' établissement?  

OUI \_\_\_\_\_NON \_\_\_\_\_
8. Si oui, dites si l' engagement de ces personnes se fait:

1. par vous-même	3. Je l' ignore
2. par le propriétaire	4. Non applicable
5. Autres personnes _____	

  
(Précisez en disant qui fait l' engagement)



9. A quel groupe ethnique appartiennent les personnes employées présentement dans le commerce, à titre de commis ou à tout autre poste (emploi). Indiquer les groupes ethniques:
- |                         |                    |
|-------------------------|--------------------|
| 1. Allemand             | 8. Grec            |
| 2. Anglais (Angleterre) | 9. Hollandais      |
| 3. Canadien-anglais     | 10. Irlandais      |
| 4. Canadien-français    | 11. Italien        |
| 5. Chinois              | 12. Autres         |
| 6. Ecossais             | 13. Je l'ignore    |
| 7. Français             | 14. Non applicable |
10. Quel est le nombre de personnes employées présentement dans le commerce qui appartiennent au groupe ethnique (indiquer le nombre pour chaque groupe ethnique):
- |                         |                    |
|-------------------------|--------------------|
| 1. Allemand             | 8. Grec            |
| 2. Anglais (Angleterre) | 9. Hollandais      |
| 3. Canadien-anglais     | 10. Irlandais      |
| 4. Canadien-français    | 11. Italien        |
| 5. Chinois              | 12. Autres         |
| 6. Ecossais             | 13. Je l'ignore    |
| 7. Français             | 14. Non applicable |
11. A quel montant environ s'est élevé le chiffre de ventes du commerce (entreprise) au cours de la dernière année financière?
- Montant approximatif \_\_\_\_\_
- Je l'ignore \_\_\_\_\_
12. Selon vous, quelle est la part de ce chiffre de ventes qui vient des groupes ethniques autres que français et canadien-français?
- Aucune \_\_\_\_\_ Moins de 1 huitième \_\_\_\_\_
- De 1 huitième à moins de 1 quart \_\_\_\_\_
- De 1 quart à moins de la moitié \_\_\_\_\_
- De la moitié à moins de trois-quarts \_\_\_\_\_
- Plus des trois-quarts mais moins que le chiffre total \_\_\_\_\_
- Le chiffre total des ventes \_\_\_\_\_
13. a) Votre publicité dans les journaux est-elle faite
1. en anglais uniquement
  2. en français uniquement
  3. en anglais et en français uniquement
  4. en d'autres langues uniquement
  5. en d'autres langues en plus de l'anglais
  6. en d'autres langues en plus du français
  7. en d'autres langues en plus de l'anglais et du français
  8. Je l'ignore
  9. Non applicable





- b) Votre publicité à la radio est-elle faite
1. en anglais uniquement
  2. en français uniquement
  3. en anglais et en français uniquement
  4. en d' autres langues uniquement
  5. en d' autres langues en plus de l' anglais
  6. en d' autres langues en plus du français
  7. en d' autres langues en plus de l' anglais et du français
  8. Je l' ignore
  9. Non applicable
- c) Votre publicité à la télévision est-elle faite
1. en anglais uniquement
  2. en français uniquement
  3. en anglais et en français uniquement
  4. en d' autres langues uniquement
  5. en d' autres langues en plus de l' anglais
  6. en d' autres langues en plus du français
  7. en d' autres langues en plus du français et de l' anglais
  8. Je l' ignore
  9. Non applicable
14. a) Lorsque vous faites affaire, à l' heure actuelle, avec des commerçants (maisons d' affaires) appartenant au même groupe ethnique que vous correspondez-vous en vous servant
1. de la langue maternelle qui vous est commune
  2. de l' anglais
  3. du français
  4. de l' anglais et du français
  5. de l' anglais et de la langue maternelle
  6. du français et de la langue maternelle
  7. de l' anglais, du français et de la langue maternelle
  8. d' autres langues
- b) Lorsque vous entamez des rapports commerciaux (maison d' affaires) pour la première fois avec un commerçant dont vous ignorez l' origine ethnique, vous adressez-vous
1. dans votre langue maternelle
  2. en anglais uniquement
  3. en français uniquement
  4. tantôt en anglais, tantôt en français
  5. en d' autres langues



c) Lorsque vous entamez des rapports commerciaux et que vous connaissez l'origine ethnique du commerçant (maison d'affaires), continuez-vous à vous adresser

1. dans votre langue maternelle
2. en anglais uniquement
3. en français uniquement
4. dans sa langue maternelle

15. Age du répondant (personne interviewée):

- |                    |                   |
|--------------------|-------------------|
| 1. moins de 20 ans | 5. de 50 à 59 ans |
| 2. de 20 à 29 ans  | 6. de 60 à 69 ans |
| 3. de 30 à 39 ans  | 7. plus de 69 ans |
| 4. de 40 à 49 ans  |                   |

16. Instruction (éducation) du répondant:

<u>Nom de l'institution</u>	<u>Adresse</u> <u>(ville, province, pays)</u>	<u>Langue des études</u> <u>pour chaque école</u>
-----------------------------	--	--

\* Primaire:

\* Secondaire:

(High school, collège  
lycée, gymnase)

\* Université:

\* Autres écoles

(Professionnelles, techniques,  
séminaire, commerciales)

\* NON APPLICABLE devrait apparaître soit pour le primaire, le secondaire, l'université ou pour autres écoles si le répondant n'a pas fait d'études, soit au primaire, secondaire, l'université ou autres écoles.



17. Si vous aviez à identifier votre commerce avec un des groupes ethniques, à quel groupe ethnique suivant le rattacheriez-vous (un seul):

- |                         |               |
|-------------------------|---------------|
| 1. Allemand             | 7. Français   |
| 2. Anglais (Angleterre) | 8. Grec       |
| 3. Canadien-anglais     | 9. Hollandais |
| 4. Canadien-français    | 10. Irlandais |
| 5. Chinois              | 11. Italien   |
| 6. Ecossais             | 12. Autres    |

Indiquer la réponse exacte du répondant:

JEUNE CHAMBRE DE COMMERCE  
OTTAWA - EASTVIEW

le 14 mars 1964





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A BRIEF SUBMITTED TO  
THE ROYAL COMMISSION ON BILINGUALISM AND  
BICULTURALISM  
BY G. DONALD JACKSON

In expounding my view of a bilingual and bicultural federation, I should like to emphasize a side of the question which has had, I believe, insufficient attention, at least in public : it is my conviction that personal bilingualism is not necessarily advantageous to those who are obliged to practise it, and that a bilingual environment is by no means necessarily culturally superior to a unilingual one. If personal bilingualism may possibly be of great benefit to those who have the privilege of a better - than - average education, it is likely to be a handicap to the majority of those who are obliged to acquire it simply in order to earn their living. Furthermore, if the two languages are to be utilized in any collectivity with a minimum of interference and confusion, it is essential that each of them be used in a zone or environment distinct from that of the other. This has become clear in recent years where the individual is concerned : it appears that a young child learning two languages from the first will not confuse them, if he hears them in two distinct sets of circumstances : for instance, if his parents always speak one language in his presence and if a nursemaid always speaks the other. On the other hand, he will confuse them if from the same people or in the same circumstances he hears both languages used indiscriminately. I am persuaded that, perhaps in a less acute way, there is a pertinent analogy on the collective level. A conversation, an environment, a city, in which two or more languages are used interchangeably, or worse still, intermingled, constitute anti-cultural situations. The sharpness and precision of both languages, if their



status is approximately equal, or of the subordinate language if one has decidedly less prestige than the other, are necessarily sacrificed. It also involves the telescoping, for convenience's sake, of elements of both languages into makeshift bilingual formulas which are not true to the genius of either tongue : this situation can be symbolised, though by no means fully exemplified, by the shop clerk's "Yes, monsieur ?", by the juxtaposition in the same district of street names such as rus de la Montagne and Dundas Street, and by the innumerable "sandwich" formulas, such as INTERNATIONAL CONFERENCE INTERNATIONALE.

As against this situation, I would plead the superiority of one in which it is possible for the average citizen of each of the two major groups to spend most of his life in a reasonably homogeneous linguistic environment based on his own language.

From what has been said, it will be readily conjectured that, from this point of view, the crucial locus of the whole Canadian linguistic dilemma is Montreal. Even if one should reject the claim made here that an indiscriminately bilingual environment is per se undesirable, simple practical considerations would soon make it clear that such an environment is not generally "exportable" to English Canada at large, and that it can be tolerated where it now exists only at the expense of the most elementary demands of English - French parity. Any effort at parity that accepted the Montreal status quo would be obliged to pursue such manifestly unrealizable objectives as the following : that there be more signs in French than in English over a large stretch of downtown Yonge Street ; that most of the larger businesses in Vancouver carry on their internal affairs in French ; that in a number of centrally located restaurants in Winnipeg, some of the waitresses should be capable of speaking French only ; that a large number of publicly supported schools in Hamilton should teach English only as a "foreign" language and that all the subject instruction should be given in French.





There are of course in theory ways other than territorial in which a division of linguistic zones could exist ; and it is admitted that in an age of mobility of personnel and of electronic telecommunications the territorial definition is not as satisfactory as it might once have been. Nevertheless, the other possible divisions are even less favorable. Where one language is the language of working life, the other of family life, it is almost certainly the former that will win out. If the division is made by granting each language its spheres of influence on the basis of certain professions or specializations, the stability of the arrangement depends on the stability of these professions or specializations themselves, something that is most unreliable in a time of rapid technological change and perpetual re-education. All in all, the territorial division remains the least objectionable. It is the only one which assures French a reasonable chance of survival, provided that the French zone is sufficiently large and includes a center of sufficient importance. In practice, this can be nothing less than the entire Province of Quebec, including notably the whole of the Montreal area. The establishing of French as the real working language of Montreal and the language of its public face is the sine qua non of linguistic and ethnic parity in Canada. That the obstacles in this regard are formidable, I do not ignore. But unless they can in large part be conquered, unless real progress towards the gallicization of Montreal can be made in a relatively short time, we might as well give up our efforts to shape a bicultural federation and try to make the best bargain we can with the Separatists or the Americans or both.

I do not mean to imply that all the rest of Canada should be totally English - speaking. There are two areas that would require special status : New Brunswick and the federal capital. I do not know New Brunswick well enough to have any practical suggestions to make in its regard : but it is obvious that neither a completely English nor a completely French regime is acceptable. As for Ottawa, it seems to me to be the one place where a bilingual en-

...





environment is the lesser evil. The public face and the available utilities of the federal capital ought to afford approximately equal status to the two languages. For the eight provinces (minus Ottawa), however, it would thenceforth be clear that English would remain the language of business and public life.

This does not nevertheless mean territorial unilingualism pushed to the extremes which I have been told have been established in Belgium. Certain functions ought to have a bilingual character throughout Canada, in order to facilitate the temporary establishment of Canadians of each group in the other's area, to allow for a reasonable degree of equity and equality in the necessary economic mobility of personnel, and to encourage the maintenance of an indispensable minority of personally bilingual individuals. These bilingual institutions should include :

- 1) the principal means of public transportation (other than local): railways, air-lines, motor-coach lines ;
- 2) telephones, telegraphs, and other systems of telecommunication ;
- 3) a radio and a television station of the minority language to be maintained or established in every major population area ;
- 4) a reasonable number of hotels, restaurants, and other tourist facilities in the central district of each major city ;
- 5) the federal civil service proper. This does not mean that every employee of these services must be personally bilingual, but it does mean that virtually every office or unit in these fields which has contact with the general public must be prepared to give service in either language whenever required. And in these areas, the number of personally bilingual people will have to be higher than in the population at large.

As for formal education, I am convinced that this ought normally to be carried on in the majority language of the province concerned (except in the Ottawa area and in New Brunswick). People who settle more or less permanently in the area of the other group ought to expect as a matter of course that their children's education will take place in the language of that area just as they



would if they want to settle permanently in France or Germany or Brazil. Nevertheless, because of the large number of families that may be established for a few years only in the area of the other linguistic group, a limited number of bilingual schools should be established, with public funds, in the major centers of population. Bilingual schools are those, of course, in which approximately half of the subject matter is given in each language, not those in which the other language is simply taught as a "foreign" tongue, were it from kindergarten on. It is important that these schools should be established in the major centers and not primarily in the places where enclaves of the other ethnic group happen to be located, as their purpose is not to ensure the survival of those enclaves, but, first, to permit both groups to play a significant role in the government, economy, and cultural life of Canada, by permitting short-term mobility without assimilation, and, second, to allow a minority of the dominant group of either region to acquire a bilingual education on a voluntary basis. There should, however, be no place for unilingual or virtually unilingual schools of an ethnic group which is not the majority group of its area (again Ottawa and New Brunswick are exceptional cases). This means, in particular, the conversion of the English - language schools of Montreal (and no doubt of McGill University) into truly bilingual institutions. No one should leave school in the province of Quebec without having used French as a working language over a considerable number of years.

It will certainly be extremely difficult to implement such a program. The supputation of the right proportions of legislative coercion, fiscal motivation, and moral suasion, amid all the stresses of practical politics, is a task of fantastic delicacy, and the effort and good will required for its realization will be enormous. The opposition is certain to be intense. But it is essential that English Canada at large not associate itself

...



massively with that opposition, for the simple reason that the only other form of parity, that is, the extending to French, ~~through-~~<sup>through-</sup>out the cities of Canada, of the privileges, prestige, and real functionality now enjoyed by English in the Montreal area is utterly impossible. The reduction of this privileged status of English within the Province of Quebec, coupled with the establishment of a minimum of essential bilingual services across the country, is the only form of parity that has even a remote chance of accomplishment. That accomplishment will be expensive and demanding, for some perhaps painful. It will run counter to many notions of maximum business efficiency and to many plausible beliefs about the economic and geographic destiny of the North American continent. But, from one point of view, the whole history and concept of Canada can be seen as a defiance of geographic determinism. And unless some approximation of parity for the French-Canadian collectivity can be achieved within Confederation, it will likely mean the dissolution of the country, however inadequate, that English Canadians have.

Respectfully submitted,

A.D. Jackson

August 6, 1965

21A Preston Place,  
Toronto 12, Ontario





The International Institute is a non-sectarian community wide voluntary agency working in the field of immigrant integration.

Its objects are listed in its Charter as:

- (a) To provide a centre which by means of social, recreational, cultural and educational activities may help newcomers in Canada to become established and may enable Canadians to know and understand newcomers in an atmosphere of friendliness and while participating in common activities.
- (b) To provide newcomers with information and service:
  - (i) by helping them find employment in fields appropriate to their training and experience.
  - (ii) by helping them overcome the handicap of inadequate knowledge of Canadian customs and language.
- (c) To promote a better understanding among newcomers to Canada and to assist them, both as individuals and as groups, in solving problems resulting from immigration; and to promote orientation by newcomers into the life of Canada and integration of native and foreign born persons into Canadian life.
- (d) To promote a realization of the needs of newly arrived immigrants or of maladjusted foreign persons and to establish adequate services in their behalf.
- (e) To make available to those served by the Corporation the results of experience and to promote high standards in the training of workers in the services and activities hereinbefore mentioned:
- (f) To foster international and inter-cultural relations and better understanding between persons of different races and nationalities and,
- (g) To promote and participate in appropriate community service projects.

The Board is made up of interested people who reflect varied groups in the community and includes some elected representatives of the active membership of the institute among whom are people of fifty-six national backgrounds. The work of the Board itself has proved that it is possible for a very mixed group to achieve a considerable degree of unity around a common purpose without interfering with the loyalty of each member to his cultural group.

The Board wishes to submit this brief to the Royal Commission because it believes it has experience in working in the multicultural field in Toronto and as a result has useful knowledge of the complexities of the subject. Since the end of the Second World War, Toronto has received more than half a million new immigrants of whom the large proportion came from non-English speaking countries. While in 1952 British and French made up 72% of the population of Toronto, by 1961 it was merely 56%. The City is moving from a largely monocultural society in 1945 to a multicultural world now.



Culture is a developing concept and in a world of easy mobility, no society can maintain a static culture nor are cultures linked in an absolute way to political allegiance. A new idea of citizenship is developing which transcends culture and language. The homogeneity of the people of the nation states of past generations is no longer possible in the modern world. A country in which the majority of the people adhered to the same culture, language and religion and political affiliation has never been true of Canada. Therefore, we have an opportunity to demonstrate to the world the idea of a multicultural country with a common loyalty and citizenship. The new immigrants in Toronto have meant a great enrichment of all spheres of life and over the years their acceptance by the native-born has grown. One is no longer surprised to hear a great variety of languages spoken in streetcars. There is, of course, resistance to the concept of multiculturalism but the Institute is satisfied that the community as a whole has progressed greatly in the last 20 years. The work of the Institute is very largely aimed at counteracting this resistance. By acceptance of the fact of cultural pluralism, which is built into the British North America Act, all Canadians should move easily into a multicultural society and consequently biculturalism becomes a most important aspect of the larger idea.

The International Institute approaches this Royal Commission inquiry from the point of view of multiculturalism and has limited its contribution to this because it thinks it can help most by dealing with those aspects of the Commission terms of reference which it knows best and on which it can speak with the authority of experience. The Institute hopes that indirectly its experience with multiculturalism will throw light on biculturalism. It bases its programme on certain principles. The Board believes that they are essential to the success of any work in inter-group relations.

- (1) Every individual, native or immigrant, is treated equally, whatever his national background, language or culture. Any resident may come to the Individual Services Department to seek advice and help from the staff and volunteers, among whom 19 languages are spoken. Efforts are made to try to work with him at his special stage of adaptation to Canadian society. The concrete help given may simply be a telephone call to an agency. It has been the experience of the Institute that many agencies both public and private, turn a deaf ear to requests for help when made by someone whose knowledge of the English language is limited. Prejudice dies hard and many employers will only give an immigrant a chance if a request comes from an agency such as the Institute. However, requests for immigrant workers continue to come to the Individual Services Department and testify to the fact that once communication is established, most immigrants are able to stand on their own feet in beginning their adjustment to the new society.

The Institute facilitates communication. The old slogan has acquired a new meaning: "We speak for those who cannot speak for themselves" -- at least not yet.

- (2) The Institute provides a centre where individuals of varied backgrounds can meet and join in activities of common interest. These include recreational and educational programmes such as sports clubs, outdoor clubs, dances, language classes, discussion groups, public speaking courses.

The Institute works towards mastery by the newcomers of a common medium of communication among all affiliated individuals, but it also encourages the promotion of multi-cultural expressions within this single medium. To this end, it provides the opportunity for the newcomers to learn English, but has also thrown open its facilities to every language group that wishes to perpetuate its own cultural





values, and it encourages participation in such programmes by all members of the Institute, Canadian-born and foreign-born alike.

Efforts are made to build mutual respect among peoples of different language and cultural groups, by interpreting to each other the different cultures within the membership. At the same time, no attempt is made to gloss over the many differences that do exist.

- (3) The Institute provides a centre from which to educate the membership and the broader community about the cultures of the many groups that now live side by side in Toronto. It is believed that mutual knowledge helps to bring about mutual understanding.

There is nothing in our objectives, or in the nature of our programme, that stems from these objectives, that would suggest a terminal date after which the newcomer ought to have mastered our language, our way of life, and have separated himself from his ethnic group associations and joined exclusively wider community groups. We have affiliated with the Institute many ethnic organizations of different vintages in which membership includes second and third generation Canadians.

We accept, therefore, that

- (a) In a free society, group affiliation is a personal matter.
- (b) Persons of different ethnic origins may wish to affiliate, in an organized way, with others of the same origin beyond the immigrant generation,

and that these two facts will tend to perpetuate cultural pluralism at least in our part of Canada, for many years to come. We do not decry this fact; we welcome it. For this diversity is a source of future enrichment of Canadian cultural life and a challenge to our political wisdom to organize diversity constructively as a model for those countries where diversity is under constant suspicion as a divisive threat.

This whole programme is a microcosm of what the Board envisages as possible across Canada on a vastly increased scale. The method the Institute has worked out so successfully could be reproduced with benefit in any community in the country so that the philosophy it represents could be given the widest expression.

### RECOMMENDATIONS

Based on this practical experience in the field of multicultural relations and in the broad concepts derived therefrom, the International Institute of Metropolitan Toronto proposes the following recommendations:

- (1) That public and private agencies and services be urged to employ workers who can speak with people in their native languages. This will facilitate communication and understanding and so assist in promoting a broader Canadian culture.
- (2) While competence in the prevailing language of any given geographical area is the ideal for each Canadian, knowledge of other languages spoken by Canadians is important. Preservation of the mother tongue





is of great cultural value. Therefore, we recommend that public authorities, and school systems, **expand** their programmes in the language field both for adults and children.

- (3) That the resources of education and mass communication of all kinds be employed to foster and develop an ideal of Canadian citizenship -- based on adherence to a common set of institutions. A new concept of Canadian citizenship must be forged which transcends the diversities of language and culture and uses them to enrich our heritage, not to destroy it. Unity in working toward a common goal, the development of Canada, is a bond which allows of great diversity of means, at the same time providing a focal point to which all can move, in equality and understanding.
- (4) That "bridges" be built to bind Canadians of all racial origins together. Education is the prime means for doing this and school systems should be adapted to this purpose. National research in new educational techniques should be instituted to assist the provinces in carrying out their programmes.

The names of the Board members are:

BESLER, MR. L.	GELLNER, MR. J.	KOSSAR, MR. L.	THOMPSON, MR. A.
BURNETT, MR. J. M.	GILL, MR. G.	LASH, MRS. J.	UNGAR, MRS. I.
CACCIA, MR. CHAS.	GLOGOWSKI, MR. F.	LEDERER, MRS. R.	WEISBACH, MR. H.
CAMPBELL, MRS. M.	GRANT, MISS C.	LIVINGSTONE, MRS. G.	WEST, MR. T. M.
CONNOLLY, MR. CHAS.	GROSSMAN, HON. A.	LUMB, MRS. J.	WILL, MRS. J. S.
CROLL, SENATOR D.	HARWOOD, MISS E.	MILANI, MR. C. D.	FORBELL, MR. H. C.
CUDNEY, MR. R. J.	HAUSSMAN, MR. R.	MULVIHILL, RT. REV. C. J.	(Executive
DE PENCIER, MRS. J.	HAWKINS, MRS. G.	OCHITWA, DR. P.	Director)
DE MONTMOLLIN, MRS. D.	HENDRIE, MRS. G.	ROBERTSON, MRS. D.	
DAVIDOVICH, MR. S.	IGNATIEFF, MRS. N.	SHAW, MR. N. H.	
DEACON, MR. C.	ISSERSTEDT, MRS. S.	STERMAC, MRS. A.	
DIACHINSKY, MISS K.	JENNINGS, MRS. R. D.	STEWART, MRS. M.	



L'Institut International est une organisation communautaire bénévole sans affiliation religieuse, qui s'occupe de l'intégration des immigrants.

Ses objectifs, selon sa charte, sont:

- a. D'offrir un centre dont les activités sociales, récréatives, culturelles et éducatives permettent aux nouveaux venus de s'établir au Canada et aux Canadiens de les connaître dans une atmosphère de compréhension, d'amitié et de participation commune à ces activités.
- b. D'offrir aux nouveaux venus des renseignements et des services:
  - I. en leur aidant à trouver un emploi correspondant à leur formation et à leur expérience.
  - II. en leur aidant à surmonter leur handicap résultant d'une connaissance insuffisante de la langue et des usages canadiens.
- c. De promouvoir une meilleure entente parmi les nouveaux venus et de les aider en tant qu'individus et groupes, à résoudre les problèmes résultant de l'immigration; de les orienter dans la vie canadienne et de les y intégrer avec la population du pays.
- d. De faire comprendre les besoins des nouveaux venus et des étrangers mal adaptés et d'établir des services compétents à leur intention.
- e. De mettre à la disposition de ceux que l'Institut sert les résultats de son expérience et de donner à ses employés une formation approfondie dans les activités et services mentionnés plus haut.
- f. D'encourager les relations internationales et interculturelles et une meilleure entente entre personnes de race et de nationalité différente, et,
- g. D'encourager les services communaux appropriés et d'y participer.

Le Conseil de l'Institut International se compose de personnes qui reflètent les divers groupes de la communauté et comprend des représentants élus par les membres actifs de l'Institut parmi lesquels se trouvent des ressortissants de cinquante-six pays. L'oeuvre du Conseil a prouvé qu'il est possible pour un groupe très mélangé d'être uni dans un but commun sans que la loyauté de chacun envers sa propre culture en souffre.

Les noms des membres du Conseil sont:

BESLER, MR. L.	GELLNER, MR. J.	KOSSAR, MR. L.	THOMPSON, MR. A.
BURNETT, MR. J.M.	GILL, MR. G.	LASH, MRS. J.	UNGAR, MRS. I.
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Le Conseil désire présenter un rapport à la Commission Royale parce qu'il est convaincu qu'il possède une grande expérience dans le domaine des relations multiculturelles à Toronto et qu'il a en conséquence une connaissance utile des complexités du sujet. Depuis la fin de la deuxième guerre mondiale, Toronto a accueilli plus d'un demi-million d'immigrants dont une grande partie est venue de pays qui ne parlent pas l'anglais. Alors qu'en 1952 les populations anglaise et française représentaient le 72% des habitants de Toronto, en 1961 ils n'en représentaient plus, que le 56%. Notre ville est passée d'une société en grande partie monoculturelle en 1945 à une société multiculturelle aujourd'hui.

La culture est un concept qui se développe et dans un monde changeant aucune société ne peut maintenir une culture statique. Une culture n'est pas forcément liée à une appartenance politique. Une nouvelle conception de citoyenneté se fait jour qui transcende la culture et le langage. L'homogénéité des états nationaux du passé n'est plus guère possible dans notre monde moderne. D'ailleurs le Canada n'a jamais été un pays où la majorité des gens adhéraient à la même culture, au même langage, à la même religion et aux mêmes idées politiques. Nous avons donc l'occasion de montrer au monde l'image d'un pays multiculturel uni dans sa loyauté et sa politique. Les récents immigrants de Toronto ont grandement enrichi la vie de notre ville dans toutes ses sphères et peu à peu se sont vus acceptés par la population de souche canadienne. On ne s'étonne plus d'entendre toutes sortes de langages dans les tramways. Il y a bien entendu une certaine résistance contre l'idée d'un multiculturalism mais l'ensemble de la population a fait de grands progrès au cours de ces vingt dernières années. Une des tâches principales de l'Institut est précisément de combattre cette résistance. En acceptant l'existence de ce pluralism culturel, qui d'ailleurs est impliqué dans l'Acte de l'Amérique du Nord britannique, tous les Canadiens devraient pouvoir s'adapter facilement à cette société multiculturelle et ainsi par conséquence le biculturalism devient un aspect très important d'un problème plus général.

L'Institut International envisage donc l'enquête de la Commission Royale du point de vue du multiculturalism et se borne à cette question parce qu'il pense qu'il pourra être le plus utile en traitant de cet aspect du mandat de la Commission qu'il connaît le mieux et dont il peut parler en connaissance de cause. L'Institut espère que l'expérience qu'il possède du multiculturalism permettra d'éclairer indirectement le problème du biculturalisme. Ses activités sont fondées sur certains principes que le Conseil considère comme essentiels pour le bon fonctionnement des rapports entre groupes différents.





1. Chaque individu, immigrant ou né dans le pays, est traité sur un pied d'égalité quelle que soit sa nationalité, sa langue ou sa culture. Tout résident peut avoir recours au Département des Services individuels à fin d'aide ou de conseil, qu'il reçoit du personnel et de volontaires qui, entre tous, parlent 19 langues différentes. On s'efforce de l'aider à son stage particulier d'adaptation à la vie canadienne. Cette aide peut se limiter à un coup de téléphone à une entreprise. L'Institut sait par expérience que beaucoup d'entreprises, publiques ou privées, font la sourde oreille quand une demande d'emploi vient d'une personne dont la connaissance de l'anglais est limitée. Les préjugés ont la vie dure et certains employeurs ne donneront de chance à un immigrant que si la requête vient d'une agence telle que l'Institut. D'autre part, des offres d'emploi pour immigrants parviennent continuellement au Département des Services Individuels, ce qui prouve qu'une fois les rapports établis la plupart des immigrants sont capables de faire leur chemin et de s'adapter à leur nouveau genre de vie.

L'Institut facilite ces rapports. Le vieil adage "Nous parlons pour ceux qui ne peuvent parler pour eux-mêmes (du moins pas encore !)" prend ainsi un sens nouveau.

2. L'Institut offre un centre où des personnes d'origine variée peuvent se rencontrer et participer à des activités en commun: activités récréatives et éducatives telles que clubs de sport ou de vie ou grand air, soirées dansantes, leçons de langues, discussions, cours d'éloquence.

L'Institut encourage les nouveaux venus à maîtriser la langue qui sera leur moyen commun de communication, mais il les encourage aussi à exprimer leurs diverses cultures dans le cadre de cette langue commune. A cet effet, il donne l'occasion aux immigrants d'apprendre l'anglais, mais met aussi ses locaux à la disposition de tout groupe ethnique désireux de perpétuer ses propres traditions culturelles. Il recommande en outre à tous les membres, nés ou non au Canada, de participer à ces manifestations.

On fait un grand effort pour créer un respect mutuel entre personnes de culture et de langage différents en interprétant pour chacun les diverses traditions culturelles des membres de l'Institut. On n'essaie pas pour autant de cacher les nombreuses différences qui existent entre eux.



3. L'Institut offre un centre d'où l'on diffuse à l'intention des membres, et plus généralement de la communauté, des renseignements sur les cultures des nombreux groupes ethniques qui coexistent à Toronto, dans l'idée qu'une connaissance mutuelle créera une compréhension mutuelle.

Rien dans nos objectifs et dans la nature de nos activités qui en résultent ne suggère qu'un jour l'immigrant, ayant maîtrisé notre langue et notre genre de vie, se séparera de son groupe ethnique pour se rattacher exclusivement à des groupes communautaires plus généraux. Beaucoup d'organisations ethniques, plus ou moins anciennes, dont les membres sont souvent Canadiens de seconde ou de troisième génération, sont affiliées à notre Institut.

Nous reconnaissons donc que:

- a. dans une société libre, l'affiliation à un groupe est une question personnelle.
- b. que des personnes d'origine ethnique différente peuvent s'associer à d'autres de la même origine pour plus d'une génération, et que...

ces deux faits tendent à perpétuer le pluralisme culturel, du moins dans notre partie du Canada, pour bien des années. Loin de regretter cet état de chose, nous nous en félicitons. Cette diversité sera en effet, une source d'enrichissement pour la vie culturelle future du Canada et une gageure pour la sagesse de nos politiciens qui devront organiser constructivement cette diversité pour nous donner en modèle à ces pays où l'on soupçonne toujours la diversité pour les menaces de division qu'elle contient.

Ce programme de l'Institut est un microcosme de ce que le Conseil considère comme possible pour l'ensemble du pays à une échelle beaucoup plus vaste. La méthode que l'Institut a employée avec un tel succès pourrait être imitée avec profit par toute communauté du pays et la philosophie qu'elle préconise trouverait ainsi son expression la plus générale.

#### RECOMMANDATIONS:

En se fondant sur ses expériences dans le domaine des relations multiculturelles et sur les concepts généraux qui en dérivent, l'Institut International de la Métropole de Toronto fait les recommandations suivantes:





1. Que les entreprises et services publics et privés soient encouragés à engager des personnes qui sachent parler la langue maternelle des gens. Cela facilitera les rapports et la compréhension et aidera à développer une culture canadienne plus vaste.
2. Que les autorités publiques et les systèmes d'éducation fassent une part plus grande à l'instruction des langues, aussi bien pour les enfants que pour les adultes. En effet, si la compétence dans la langue dominante d'une région géographique doit être l'idéal de tout Canadien, sa connaissance d'autre langues est aussi importante. De plus la préservation de la langue maternelle a une grande valeur culturelle.
3. Que les ressources de l'éducation et de tous les moyens de communication sur les masses soient employées pour développer et inculquer un idéal de citoyenneté canadienne basé sur l'acceptation d'institutions communes. Il faut créer une nouvelle notion de citoyenneté canadienne qui transance les diversités de langue et de culture et se serve de celles-ci pour enrichir notre héritage, non pour le détruire. L'union pour la réalisation d'un but commun, le développement du Canada, est un lien qui admet une grande diversité de moyens tout en montrant un point de ralliement où chacun puisse se diriger dans l'égalité et la compréhension.
4. Que des "ponts" soient construits pour lier ensemble des Canadiens de toutes les origines raciales. L'éducation est le meilleur moyen de créer ces liens et les systèmes d'éducation devraient s'adapter à cette fin. Les nouvelles techniques d'instruction devraient être étudiées, sur le plan national, afin d'aider les provinces à mettre en pratique ce programme.





TITLE: Brief to the Royal Commission on  
Bilingualism and Biculturalism

AUTHOR: The International Institute  
of Metropolitan Toronto

Brief of 4 pages ; 4 recommendations

REMARKS OF ANALYST: The authors of this brief view biculturalism as "a most important aspect" of a basically multicultural society. A "new idea of citizenship...which transcends culture and language" is required to link the various groups in a society characterized by "cultural pluralism". The brief argues that Canadian diversity is to be welcomed as an enriching factor and will in fact continue "for many years to come". Since:

- "(a) In a free society, group affiliation is a personal matter.
- "(b) Persons of different ethnic origins may wish to affiliate, in an organized way, with others of the same origin beyond the immigrant generation".

The Institute's recommendations aim at promoting integration, preserving the benefits of diversity and establishing a focus of common loyalties for Canadians of all origins.

#### ATT.: RESEARCH

- Verify shift in ethnic composition of Metro Toronto from 72% British and French in 1952 to 56% in 1961. P.1
- Verify background of membership and board of International Institute. P.1,4
- Comment on the success of the methods employed by the I.I. to encourage integration of new immigrants.
- Check charge that welfare services denied those whose knowledge of English is limited. P.2

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"The International Institute is a non-sectarian community wide voluntary agency working in the field of immigrant integration". Various services are provided to individuals and groups, including employment, welfare services, culture and education. The Board is composed of "interested people" and includes "representatives of the active membership" who are of 56 national backgrounds. Help is given to people of any background, native-born or immigrant, by paid "staff and volunteers among whom 19 languages are spoken".



TITLE: "Brief to the Royal Commission on Bilingualism and Biculturalism"

AUTHOR J. D. Hissey, P. Eng., B.A.Sc.  
King City, Ontario

Brief of 22 pages; No formal recommendation

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REMARKS OF ANALYST:

This is at best an extreme viewpoint. Bilingualism and Biculturalism are considered as cover-alls for the Roman Church's plans for avenging the near defeat given it by Parliamentary government and on the Plains of Abraham.

It is perhaps interesting as a "Study in Attitudes".

The identification of bilingualism and biculturalism with Roman Catholic teaching and practice, particularly as regards education, is a not unfamiliar theme in briefs submitted to the Commission.

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ATT.: RESEARCH

Nil

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SUMMARY:

"Lack of French Press in the area"

Page 2

If the French-Canadian population is too small or disinterested, there ought not to be a tax-supported press.

"Shortage of French broadcast time on the local CBC radio station"

page 3 - 4

No one has the right to require communication in French outside of Quebec. The BNA Act permits French in the federal Parliament and in Quebec; use of French outside Quebec therefore should be considered an extra service and paid for as such by those who wish it.

As with municipal services, charges should be made against the general taxation revenue only where the population at large will benefit from those services.

"Lack of French instruction in the public schools"

Pages 4 - 7

If this were merely a request for French-speaking public schools where there was a French population strong enough to support them, there would be no problem; however there is also the demand for French parochial schools whose primary purpose is indoctrination in Roman Catholic dogma.

The proponents of bilingualism in the public school realize that it would provide an opening for French-Canadian teachers to promote Roman Catholic teaching. Moreover the cost of French instruction in English-speaking public schools is prohibitive and results (from conversations with a high school specialist) show that learning a second language in lower school is actually a hindrance. It is pointless to teach a language in school that the child does not use at home and concentration on language necessarily weakens the other subjects.

"A general discontent about unnamed grievances..."

Page 7

There ought to be no surprise at finding disadvantages in a minority position; one cannot reverse the flow of history. "Were I to move to Quebec, I should expect to learn French and not to complain that my new neighbours did not learn English when I moved in." (Page 7)







The Real Problem.

Pages 7 - 22

The Papacy, which lays its plans in terms of centuries, has never forgotten the near fatal wound given it by Parliamentary government. The hierarchy has long been waiting for this opportunity to expand its sterile control of Quebec to all of Canada.

- Series of isolated quotations from Catholic sources showing the supremacy sought by the Church in all matters.

The public has now forgotten the real reason for instituting baby bonuses the aid given our enemies by Southern Ireland and the weighting of our immigration in the past ten years in favour of Roman Catholics.

The Roman church will profit no matter what the outcome of this Commission.

Following upon Romanism, comes Communism. Witness the example of the European countries, particularly of Italy, the seat of the Papal State.

The solution is to ensure that the news of free salvation in Jesus Christ be made available in every way possible. "Lest someone say I have preached hate in respect to Roman Catholics, let me state that I have given much time and money to make Christ known to them and will continue to do so, but every form of slavery, be it Romanism, or Communism or discrimination of one sort or another I hate with all my powers ."

(pages 13-14)

Far from restricting Roman Catholics' individual rights, they must be released from the chains forged for them by their church.

".. the individual French Canadian is not to be blamed but rather pitied. No such forgiveness can be accorded the Romish church however. It has bled its devotees white..."

(page 16).

The first step should be to prevent any Roman Catholic judge from hearing a case in which the interests of the Roman Church are involved.

"Rome's religious teachings are the polluted spring from which flow the pagan practices and perverted politics."

(page 18)

Canada is not an equal partnership. "Let us all be warned that after "equality" Rome's next claim is "superiority" and the next



after that is "Authority"." (Page 20)

Page 21: Calculation of the profit accruing to Romish priests in Quebec as a result of the baby bonus.

\* Appendices: "Worldwide" Magazine, featuring "The Menacing Shadow of Rome".



BRIEF SUBMITTED TO THE  
ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Mr. Herbert W. Hayden,  
5548 Queen Mary Road,  
Montreal 29, Quebec.  
May 3, 1964.

- 1) To date I have not read any statement in a newspaper or other publication, nor have I heard any speaker mention a fact which, it seems to me, is the root of the controversy existing in this country today. I refer to the first loyalty of a French Canadian to the Province of Quebec, a loyalty having precedence over any that he may hold towards Canada as a whole. Couple this fact with that of the English speaking Canadian's loyalty to the concept of one Canada from Newfoundland to the Pacific and one can see clearly the great improbability of these two points of view ever being reconciled.
- 2) It just will not do for the rest of Canada to blind itself to the existence of this attitude which opposes almost completely the idea of a united country of one people with a common heritage and a common goal. Far different ideas have been fostered and nurtured here in Quebec for generations and what we experience today is but their flowering after long and tender care. It will be extremely foolish for English Canadians to ignore this fact and to believe our problems will disappear by forgetting them.
- 3) For Canada to be what most English Canadians believe it is, it must have a history, a heritage and heroes that belong to all its citizens in common. This is not the case, as we know, and the reason why can be attributed to the system of education that has permitted the teaching of two histories and two distinctly different sets of values. French Canadians are taught from early childhood that their country had been taken from them by "les anglais" with atrocious deeds attributed to them during the conflict. An idea of this kind, implanted so early in life and nurtured in an environment that kept the





doors to a broader outlook tightly shut for so long, could only succeed in the building up of a feeling of resentment and, as in earlier days, hatred towards their fellow Canadians. French Canada's rights of religion and language are taught as being wrested from the hated conqueror, her heroes are those of Church and State during the old regime and those who have worked to maintain the French fact and to the eventual overthrow of English "domination." Men such as Lafontaine, Georges Etienne Cartier and Laurier do not belong in this category. These were they who, like St. Laurent, fraternized with the English and consequently lost face in a society where to do so was to compromise the future. It is needless for me to suggest that we compare this attitude to that found and taught in the English speaking sections of the country and to estimate the probability of a medium of understanding.

4) There always has been a separateness in this country and it seems to me that there can be no hope for unity until we have obtained, at least, some agreement on a common teaching of history. To bring this about would require, naturally enough, the willing consent of the French Canadian to cooperate in such an endeavour and here again we are confronted with the fact and problem of separate loyalties. What could be gained by such an effort on the part of French Canada if it meant that so much of what had been taught and believed in the past would be forfeited. Can anyone really believe that consent to do so could be obtained in face of the opposition one could expect from La Societe de St. Jean Baptiste? Can we believe that ingrained resentment, dreams of a viable French State and all other motivations behind the present drive for place could be lightly put aside as would be necessary if a new and healthier attitude towards the past were to be substituted? It seems to me that all the superficial differences that appear to divide this country could be removed tomorrow with not good effect unless this attitude were altered. But how can it be if French



Canada is to be permitted to grow and thrive in the separate sphere it is striving to establish and maintain more firmly than ever? If the day were to arrive when the civil service would be completely bilingual, when French would be taught in every school in the country, when French Canadian ideas and culture were accepted and welcomed in other parts of the land, when the administration of the affairs of the Eskimos has been handed over to the Province of Quebec, this bone of contention, this separate loyalty of the Quebecer will remain to divide the country. As long as French Canadians think of themselves as apart and different from the other two thirds, as long as their idea of Canada remains that of a country within the geographical boundaries of the Province of Quebec, there can be no hope for a united nation.. This separateness is bound up in the attitude taken by official Quebec in its suggestion that the province be accepted as something different from the other nine and be treated accordingly. It seeks to perpetuate it in its use of the word "state" and now "nation" in reference to the province. There is not such a great difference between the French and English meaning of the words as we are sometimes led to believe and by the use of them the implication is there that, given time, Quebec will be the distinct and separate nation it desires to be. Once again we are confronted with the fact referred to in the opening remarks of this brief, viz., the first loyalty of French Canadians to Quebec. If wisdom can be found to remove this obstacle in the way of progress of this country it will be providential indeed. Concessions here and there on one grievance or another, appeasement by Ottawa in other matters and forgetfulness of the blood, sweat and grief that other generations paid in the making of Canada will not get around this stumbling block. What might help, though, would be a frank admission by Quebec that a separate loyalty has existed and continues to do so and a recognition by both sides



of the controversy that this is the principal thing to be settled before anything else. With all due respect to the Royal Commission on Biculturalism and Bilingualism it seems to me that this country cannot share and enjoy its two cultures until this canker in the body politic is removed.





TITLE:

AUTHOR: Mr. Herbert W. Hayden,  
5548 Queen Mary Road,  
Montreal.

Brief of 4 pages; implicate recommendation(s)

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REMARKS OF ANALYST:

This brief establishes that the controversy in Canada today has been created by the teaching of different versions of history in each community.

The result is that loyalties are divided: French Canadians for Quebec; English Canadians for one Canada from coast to coast.

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ATT.: RESEARCH

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To.

THE COMMISSION ON BI-LINGUALISM and BI-CULTURALISM

from W.H.Hamilton  
389 Ash St  
Winnipeg, Man.

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To The Commission on Bi-Lingualism and Bi-Culturalism

I respectfully submit that the French Canadian youth of today have been deprived of the opportunity of participating in the development of Canada because of the refusal of their Fathers and Grandfathers to move out of the Province of Quebec when the settlement was taking place all over the rest of the Country.

Two generations of Canadians have grown and been absorbed into the Country outside of Quebec since 1900 and very few French speaking Canadians are in this group.

My own experience from 1907 to 1914 ( 8 years ) while covering all four of the Western Provinces, was among all Nationalities and I am certain that there were very few French speaking people. In fact I would say that there were more Americans than French speaking. It was easy to learn this because about 50% were British, and about 50% central Europeans. With everyone moving by rail and nobody by road the station platform or the loading places contained all the settlers. Work was everywhere and 90% manual. Homesteading was in full swing and the starting places like Saskatoon were busy with loading settlers effects for the thousands who were going into the Western Saskatchewan and eastern Alberta areas. From 1905 to 1925 another generation was growing and the central Europeans were moving ahead of the British in numbers because of the enlistments into the Army for the first Great War. These enlistments were fully 75% by men of British Origin.

Using the above as a starting place I submit that the youth of Quebec has been deprived of the benefits or the results of what should have been the progress of assimilation by their forefathers, over the past fifty years. Somebody was responsible for this attitude and from what I can gather from talking to quite a few people raised in Quebec it could have been the almost total lack of education in the schools covering the History and Geography of Canada. Taking a parallel I would say that from the progress of assimilation there are close to four million people in Canada who have their ancestry in Central Europe. They all speak English and most of them understand either Polish or Ukrainian. In fact, in the last few years they are encouraging their children to learn Ukrainian in special schools ( language only ). In this section of our people the movement has been from rural to urban and from working class to every walk of life, Doctors, Lawyers, Teachers, and Members of the Senate, Parliament and Provincial Houses, including Mayors of





some of our principal cities. It is quite evident that the integration of people of different languages has been enormously successful in Canada and that if our youth is not interfered with they will be far better off than if these so called guidance people are allowed to lecture them.

There is something wrong with the attitude in Quebec covering the word ENGLISH. It seems to be that it is encouraged to mix up English as applied to the people of English origin and English speaking as confined to anyone speaking English.

There is definitely no such thing as English Canada. It is English speaking Canada, and English speaking Canadians of European Ancestry will outnumber those of British Origin within thirty years. The Homogenetic process will work in Canada just the same as it has done in the United States. It is inevitable and beyond the control of Governments or Religious Leaders. It is happening in the Saar Valley with French and Germans and is happening between Flemish and Walloons in Belgium. It is almost impossible to live and work in the United States unless a person speaks English, and an account of the proximity and the trading patterns it is certain that anyone who lives in Canada is badly handicapped unless he speaks English. That is the answer to my question to every French Canadian I have met in many years, "What is the most important and necessary thing in your everyday life." They answer, "to speak English". It is more valuable for a French Canadian to speak English than for an English speaking Canadian to speak French. That is sound economics. When a French Canadian speaks only French he is not only being confined to Quebec, but if he is University trained the market for his services is restricted, not only in Canada but also in the United States which has taken thousands of our well trained graduates in the past 25 years. Then again, with over sixty per cent of Canadian Industry owned and operated by foreigners it is not reasonable to suggest that these people will adopt a two language policy just to accommodate working personnel. If the French Canadian will just think it out for himself he will quickly realize the advantages he can get by learning English. In Canada he immediately increases his employment possibilities from one Province to ten, added to fifty states in the U.S.

It has been stated that this entire projection is being fostered by a certain



strata of the people of Quebec. This is evident to anyone with an open mind because it is abstract and when put into writing is noticeably on a very academic level. That is why not long ago people in the Western Provinces asked what is it you want from us. After covering maybe three hundred thousand miles of Canada in the past fifty seven years and meeting every type and Nationality I am sure that someone or some people are doing a great dis-service to the youth of Quebec. All the advantages are on the side of belonging to a free well educated citizenship living as Canadians. The idea of pressing for a Bi-Lingual society will develop into a multi/lingual society from which will flow a Balkanization of unhappy snarling people divided by street lines. I spent two months in Philadelphia in 1914 and roamed all over areas divided on National lines where people seldom left their own neighborhood after the evening meal. I saw it again forty years later when this state of affairs no longer existed. It too was a fostered condition which took two generations to correct.

Let us face it. Somehow someone has fostered the idea that if all the French Canadians stayed in Quebec their population would reach such proportions that they would outnumber the English speaking population. As a theory, that could be a possibility if the living conditions of fifty to sixty years ago remained static. However, the state of affairs and of every day living changed with a force like an explosion. The movement from horse and wagon to the internal combustion engine days was rapid and the habits and occupations of people changed just as rapidly. The country changed from mud roads to gravel to pavement and still the French Canadian youth stayed in Quebec. In fact some of the older French settlements such as St. Boniface went backward. In 1917 and 1918 the Mayor of St. Boniface was a Scotchman named Sutherland, and in ten of the years from 1920 to 1950 the Mayor was a Scotchman. All this time the people were very contented, with the majority working alongside of English speaking Canadians either in their own locality or in the City of Winnipeg. Nobody was interested in knowing if a man was a French Canadian and the same people did not speak French to each other in the presence of non-French speaking simply because it was considered bad manners. That is something which could be corrected in French speaking Communities. When



someone who speaks English is trying to learn French he should be assisted instead of ridiculed, because you will seldom find anyone ridiculing a Frenchman who is struggling with the English language.

Yes Gentlemen, the youth of Quebec have had a raw deal. They have been confined in an island with a language barrier while a brand new World has passed them by. Anyone who thinks he can solve their problem by increasing the height of the barrier is not only a fool but a dishonest fool. All these little men in big and little political parties stand on soap boxes and platforms and tell the younger generations that if they just elect him to either Provincial or Federal Parliament he will see to it that they get good jobs at top salary. Thats what he says. He is no more interested in them than in the man in the moon. All he wants is a twenty thousand a year job. He couldnt get a job for himself let alone one for you.

We are living in an International Age. When we look into Europe and see the Common Market Countries joining together in a powerful trading group and the outer Seven countries already joined to a lesser degree where language barriers are disappearing rapidly, it does not require much imagination to realize how short sighted someone has been to foster and uphold the undoubted segregation which has been imposed on Quebec for the past sixty years. There is just no place on earth to stand alone in. That tight little island of intensely patriotic people has everything to gain and nothing to lose by being as Canadian as those of other races who, by accident of birth or the oppression of rulers have sought refuge on our soil. From what is happening in the world today this Canada can be the haven of havens in this age we live in. Imagine if you can, an influx of ten million Americans fleeing from an atomic attack. That would be a testing of togetherness unparalleled since the dark ages.

Regardless of all the high sounding words covering cultural-isms the youth of Quebec must be trained to get out of life the best living possible. The culture will come more easily to those enjoying the best position economically.

I think the clincher of all is the fact that nineteen out of twenty French Canadians who occupy high places are perfectly BI-LINGUAL.

389 Ash Street, Winnipeg, Man.  
April 5th, 1965.

W.H.Hamilton





December 10 1965

To THE ROYAL COMMISSION ON BI-LINGUALISM and BI-CULTURALISM

Gentlemen,

I am furnishing you with copies of an ~~exp~~ brief to add to the one you have examined and will not take up your time reading it. As your time is very short I would like the privilege of making a few comments.

It is my considered opinion that neither the Government of Quebec or the people residing in Quebec can speak for the French speaking people residing outside the boundaries of Quebec. There has been no evidence for years that these ( mostly bi-lingual people ) have any desire to be classed as Citizens of anywhere but Canada. They do not like either working for, or under French Canadians.

RE ETHNIC GROUPS. It has been evident for a few years that certain ethnic groups have been organizing their compatriots into what you describe as an "Elite" society. The rest of the English Speaking People pay little attention to this and treat them as simply part of English Speaking Canada with no other distinction. From reading the reports on the meetings you have held in Quebec during 1964, it is evident that the Demonstrators were organized so as to reduce the other participants to silence. This technique of putting on speakers who were principally noisy, completely neutralizes anything beneficial arising from the assemblies. This series of demonstrations, parades etc, caused you to refer to it as a crisis, and the effect outside of Quebec was one of surprise. This was understandable because prior to March 1964 only a handful of people in the nine English speaking Provinces were aware of the existence of your Commission. Even in Quebec there was more knowledge of a Separatist movement than of your Groups. Which brings me to the Point, that with all due respect to you Gentlemen , your Commission was started off badly. There should have been a set of ground rules and procedures set out before anyone was interviewed. In fact a Plebiscite in Quebec would appear to be the first order of business before the terms of reference could be written. Neither you nor the Quebec Government could qualify to answer for the three million ( plus ) French speaking residents on how they would answer the question



2

" DO YOU WANT QUEBEC TO REMAIN A PROVINCE IN THE CANADIAN NATION ,ENJOYING THE SAME LAWS, PROTECTIONS AND PRIVILEGES AS ALL THE OTHER CANADIAN PROVINCES".

There is no doubt that Political considerations were behind the appointment of this Commission. Following the big drop in the number of Conservatives elected to the twenty Fifth Parliament, the Liberals under Mr Pearson were convinced they could win a majority if an election could be forced as soon as possible. This was stated by Mr Pearson on November 21st 1962, just fifty days after Parliament had opened for the first session. Quote.

OFFICE OF THE LEADER OF THE OPPOSITION

copy

Ottawa,  
November 21, 1962.

Dear Mr.

May I say that I appreciate the letter which you sent jointly to the Prime Minister and myself.

The June election certainly produced a minority government which reflected the uneasiness in the Country over the way the Diefenbaker government was handling Canada's affairs.

In my opinion, subsequent events have not demonstrated any new leadership from this Government. Therefore, I feel strongly that a government which is clinging to office with the uneasy support of an unstable minority group, should seek, rather than oppose, an election in order to obtain a newmandate from the people of Canada.

I feel sure that a new election will give such a mandate to one political party to take charge of Canada's affairs in this critical time of history, and for that reason a new election should take place as quickly as possible.

Because you have expressed an interest in the policies of the Liberal Party, I am sending along to you, separately, copy of statements covering the topics which you have brought to my attention.

Best regards,

Yours sincerely,

(Sgd) L. B. Pearson



3

On December 17th 1962 Mr Pearson spoke for the first time on Bi-Lingualism and Bi-Culturalism in the House of Commons using that title for his subject. It was only 47 days after this speech that the Government was defeated. In the period from December 17th to the re-convening of Parliament after the Xmas recess Mr Pearson spent in the United States. After his return the Nuclear Weapons issue came up followed by the famous Press Release from the State Dept. The election on April 8th 1963 resulted in a stalemate. However, Mr Pearson managed to get enough support promised, to form a Government. The entire Cabinet was sworn in as Privy Councilors on April 22nd and a few days after the Election writs were returned on May 8th, Mr Pearson wrote to the ten Provincial Premiers the following letter.

Ottawa, May 15, 1963

My dear Premier:

In a speech I made in the House of Commons on December 17, 1962, on the problems posed, and the opportunities offered, in Canada by the duality of language and culture established by Confederation, I suggested that a broad and comprehensive inquiry should be conducted, in consultation with the provinces, on bilingualism and biculturalism. That proposal received widespread support in Parliament and, I believe, in the country.

I am now writing to ask whether your government would favour such an inquiry by a Royal Commission with terms of reference such as those annexed to this letter.

Any recommendations from the proposed Commission would, of course, not be binding on governments; nor would approval by your government of such a Commission with these terms of reference imply any commitment to accept any recommendations that it might make.

I would be most grateful for your early consideration of this matter.

Yours sincerely,  
LESTER B. PEARSON





4 The terms of Reference attached to the letter to the Premiers.

be appointed Commissioners under Part I of the Inquiries Act to inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian Confederation on the basis of an equal partnership between the two founding races, taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution; and in particular

1. to report upon the situation and practice of bilingualism within all branches and agencies of the federal administration—including Crown corporations—and in their communications with the public and to make recommendations designed to ensure the bilingual and basically bicultural character of the federal administration;
2. to report on the role of public and private organizations, including the mass communications media, in promoting bilingualism, better cultural relations and a more widespread appreciation of the basically bicultural character of our country and of the subsequent contribution made by the other cultures; and to recommend what should be done to improve that role; and
3. having regard to the fact that constitutional jurisdiction over education is vested in the provinces, to discuss with the provincial governments the opportunities available to Canadians to learn the English and French languages and to recommend what could be done to enable Canadians to become bilingual.

The Committee further advise:

- (a) that the Commissioners be authorized to exercise all the powers conferred upon them by section 11 of the Inquiries Act and be assisted to the fullest extent by Government departments and agencies;
- (b) that the Commissioners adopt such procedures and methods as they may from time to time deem expedient for the proper conduct of the inquiry and sit at such times and at such places as they may decide from time to time;
- (c) that the Commissioners be authorized to engage the services of such counsel, staff and technical advisers as they may require at rates of remuneration and reimbursement to be approved by the Treasury Board;
- (d) that the Commissioners report to the Governor in Council with all reasonable despatch, and file with the Dominion Archivist the papers and records of the Commission as soon as reasonably may be after the conclusion of the inquiry;
- (e) that André Laurendeau and Davidson Dunton be co-Chairmen of the Commission and André Laurendeau be Chief Executive Officer thereof.

*P.S. The President of the Privy Council was  
Mr. Guy Favreau Minister of Justice.  
The Council approved the Terms of  
Reference. W.H.H.*



5

It is important to note that the suggested terms of reference were attached to the letter to the Premiers, so that in fact, the Commission was born with the letter of intent. It is more important to note the date of May 15th 1963. This was just one day before the opening of Parliament. The appointment of this Commission was one piece of business, about which, even the Members of Parliament were not going to have anything to say. This being a minority Government the danger of defeat existed, but no matter what happened, the Bi-Lingualism and Bi-Culturalism Commission was Air-borne. For anyone to hint that this Commission was appointed to influence the Quebec Vote would be unfair, because the danger of the Government being defeated was a thousand to one against, once the whisper of a major increase in the Members Salaries was well circulated. As it turned out the Government had to simply quit after two years of stalling, in order to try once more for the MAJORITY. That elusive haunting word has been Mr Pearson's nemesis since the Conservatives had a too much majority in 1958. However, no one can take any of the blame from him. He never felt he was elected Prime Minister. He felt he was a compromise holding office by the support of uneasy minorities, when in fact these people were never uneasy, nor were they ever in a more secure position.

Again we have a minority Government which can stay for five years if they wish. This makes it appear that your Commission has done quite a job under the handicap of a cloudy origin. Even Mr LeSage and his Colleagues seem to lean to the idea of improving the Economic Climate in Quebec prior to any changes you may recommend. The rest of Canada has been more ignorant of the objectives of your Commission than they have been indifferent of the welfare of other Canadians. It could be a sound decision to have a cooling off period until, say 1970 giving the people of Quebec more time to improve their economic position, and for the French Canadians ( outside of Quebec and mostly Bi-Lingual ) to have time to consolidate what appears to be a satisfactory way of Life.

Yours very truly,

*W. H. H. H. H. H.*



To;

THE COMMISSION ON BI-LINGUALISM and BI-CULTURALISM

Expanding the Brief already submitted

from W. H. Hamilton  
389 Ash St  
Winnipeg, Man.





Expanding the brief already submitted

Language.

The idea of having French taught in the English Language Public Schools is a good one. In fact I was in school in England from 1894 to 1905 and had to have passing marks in French when I left to go to work. However, unless a language is used regularly in every day life it is quickly forgotten. In any event the teaching of French outside of Quebec could increase the handicap complained of by Quebec French residents. Just what the result would be if thirty or forty thousand English speaking Canadians who had acquired fluent French in their education, decided to move into Quebec to compete with the native born for the Bi-Lingual jobs available in the English Speaking Controlled Company's, might be very uncomfortable. I feel the results would be all against the Quebec residents because the outsider would be more versatile. The fact that an estimate has been made that upwards of three million French speaking Canadians have never been outside the boundaries of their home Province makes it still more difficult for them to speedily change what has taken place over the past fifty years.

The present situation is apparently what Quebec wanted until about five years ago when someone started preaching secession. The French language people blame English Canadians for dominating the Economy and down-grading them. Since 1905 every privilege and personal advantage has been equally available to both French and English Canadians. During the intervening years the English Canadians have been replaced by English Speaking Canadians composed of British, Scandinavians, Germans, Russians from six countries, Italians, Greeks, Chinese, Japanese 1905 to 1941, Americans, Icelanders and twenty other Nationals so that the idea that so many of the positions in Quebec are taken by English Canadians is not true because there are possibly three hundred thousand Americans employed in a variety of jobs all over Canada who appear to be English Canadians. These people do not have to take out any permits to work, neither is there any suggestion that they take out Citizenship. Mr. Sauvé spoke recently about an examination of one hundred heads of leading Canadian Companies. He stated that of these only four were French Canadians, inferring that ninety six were English speaking Canadians. He should have said how many were citizens of the United States and of Great Britain, also if the four were Bi-Lingual. It would be interesting if one



2. could foresee the future in British Columbia. In my business visits and past dealings with Canadian Japanese I would not discount the present trend towards a heavy settlement of highly skilled Japanese technicians out there. These people are the World's most adaptable. For ten years from 1929 to 1939 Japanese students headed every grade in every school in the lower Mainland of B.C., and were fluent in English by the time they were ten years old or younger.

It is freely admitted all over the World that noone failed to benefit by associating with or competing with Anglo Saxons in any field of endeavour. True, they can be insular and the worst snobs, but when the chips are down they are right with you. Twice in this century French Canadians have missed the opportunity to prove this. Looking back at the advantages gained in Canada by Continental Europeans since 1908 to the present time, I think the Anglo Saxons can feel proud of having assisted in these achievements.

Without the slightest intention of appearing critical I would suggest that English be vigorously taught in the Public Schools of Quebec. It should be a required subject for all students graduating. Prizes should be awarded for high proficiency in this language. French will always be the Family Language. If French Canadians expect to get a fair share of the economy in Canada they need to speak English and speak it fluently. The lapse of time, plus advancing Internationalism, plus automation is working against them. All the advantages of life are available to French speaking Canadians but they have to reach out and earn them.

There is constant criticism of the indifference of English speaking Canadians towards the people of Quebec or the life problems of Quebec. Most of this is because 95% of all Canadians are busy with their jobs, their families, their illnesses, and last but not least their debts. However, has it never occurred to Quebec to look closer to Home at what they recently did to the rest of Canada. Just when we were moving towards "The Two Party system of Government", they sent to Ottawa Twenty Members under the name of Social Credit. These members were outright Separatists. They, together with the seventeen Socialist N.D.P.s pledged support to a minority Government. These same splinter groups helped defeat a similar minority Government only a few months before. Way the change?





There was no difference in the Policy of the two parties affected, or so said the Globe & Mail when they switched their allegiance. Or could it have been the promise of the biggest Salary Increase in the history of Employed People?

Political Blackmail has been practised by the Government of Canada since April 1963 and the blame rests on Quebec. Instead of using their fair share of Parliamentary seats cleverly, they broke the old Quebec block with a splinter. If Quebec wants to dispel this imaginary indifference by English speaking Canadians they can do so by leading a National Movement for the adoption of a two party system and the abolition of any splinter party. The seventy five seats in Quebec have not been used to their best advantage. There is no place in a Democracy for a system of Elections whereby a group of people can be elected in one Province by a freakish vote and be allowed to have such a tremendous effect on National Policy. It simply means neutralizing thousands of votes in other parts of the Country. Canada is too big for more than two parties. There is no such thing as a weak minority Government in a two party plan. Quebec needs this strong Government in Ottawa just as much as the other Provinces need it, and with seventy five seats should be a strong influence. These seventy five seats are five more than all the seats shared by Manitoba, Saskatchewan, Alberta, and British Columbia, yet, the separatists elected as Social Creditors, neutralized not only all these Western Votes, but also these other fifty five Quebec seats.

A striking example of the weaknesses of a minority Government supported by Splinter Groups was the Flag debate, which divided the House of Commons from five parties to ten with the end result of closure by the Government. This debate covering months, was a deliberate plan to deprive the people of Canada of a Plebiscite on the Flag issue. A decision which comes from the Heart of the people should not be decided by a fractured Parliament divided ten ways. Deep down this was the sole responsibility of Quebec members. I would like to add a foot-note on Social Credit which may not be known to a great many French Canadians.

Even though Alberta has a 95% Social Credit Provincial Government, the party has only elected 73 members in the last four Parliaments ( 1957 to today ) and from 1958 to 1962





they did not have a single Member in the Parliament of Canada. It would be correct to state that there is no Social Credit Policy being practised in the World today. Unless some new African State is using it in some disguised form. Alberta elects Mr. Ernest Manning and his party because they have proved to be 100% honest, and the reason why they elect other parties to the Federal Parliament is in order to Cooperate with other Canadians in the all Canadians Operations of Government. However, in spite of this magnificent example of Political reasoning, no one in his right mind can think that a party with no Members from 1958 to 1962 can hope to elect a majority Government in the fore-seeable future. So why waste votes to elect Separatists hiding under the banner of Social Credit and inflict a running sore on all Canadians.

From a careful enquiry it is easy to learn that the average French Canadian outside of Quebec prefers to work for an English Speaking Company. They definitely do not like to work under the supervision of a French Canadian overseer. The majority of the Bi-Lingual French Canadians are far superior workers if they have been in daily contact with English Speaking Canadians. In their earlier period of contact they definitely lacked that indefinable quality called " Savvy". My opinion has always been that they are by nature, too sensitive, self conscious and suspicious. These opinions were from first hand experience when I worked in and around Northern Ontario and into Quebec twice a year from 1932 to 1945.

Mr. Lesage now seems to have agreed that the Economic problems outweigh the Cultural issues. Mr. Walter Gordon's approach to the Foreign Control of Canadian Industry might have been more realistic if he had decided that it was unimportant where the share capital of a Company was owned provided that the Operating Management and Overall Policy making was in the hands of Canadian Citizens. To attain this the people of Quebec will need to re-examine their ideas of Canadian Citizenship, so that a National Compulsory Citizenship can be adopted. This would be based on, " Anyone living in Canada as a resident and earning his living from any source whatsoever, shall after 12 months residence, move towards Canadian Citizenship in one year, two year, and three year sections of the application. Following



the first year section the applicant will announce his application to the Citizenship Department in the Country to which he belongs, and state his intention of acquiring Canadian Citizenship. Failure to complete this programme would bar the individual from working or having a gainful occupation in Canada for ten years. This should not be very difficult to put into operation because we are, or will be, a completely registered and numbered State with everyone being in process of being tagged. There would be no residence clause by Provinces. The domicile would be in whatever Province the citizen happened to be living in, the Citizenship would be Canadian. All Federal Legislation would embrace all the Provinces plus the Territories and the Yukon. The various fields of authority which were Federal and which were Provincial would be clear and completely defined ( as they were at an agreed date ) so that opting out would not be considered necessary.

The foregoing should be something substantial for a start to try and answer the Quebec complaint that they have had a raw deal, and at the same time answer the question " What do you want from us".

There is really no language problem in Canada. It is only a question of French Canadians realizing that the policy of withdrawal into Quebec in the present Century has built an economic situation which will require all the assistance they can get from the rest of Canada to overcome. For Quebec to believe that they are responsible for all the people of French origin in all Canada outside of Quebec cannot be accepted and only a sound Citizenship programme can solve this idea satisfactorily. This programme is vital to all Canadians and would settle once and for ever this talk of an American take-over. There is another part to this we have to pay some attention to. The almost feverish haste of ethnic groups to organize themselves into all kinds of Clubs, Societies, close Religious groups, Language classes etc. I for one know that the original immigrants had no ideas of living segregated from other people. They were more than glad to be here in freedom and almost worshipped the Union Jack. When they were told they could get 160 acres of land for a \$ 15 fee they could hardly believe it.





6  
To take advantage of unrest in one part of the country and try to emulate it is almost like setting up a form of fifth column, which could result in several fifth columns. The polite word seems to be Balkanization.

Your Commission issued an interim report in which reference was made that the people who made up most of the voice of Quebec supporting the "Quiet Revolution" were an "Elite" class. It is hard to believe that Quebec has embarked on a serious movement against the rest of Canada, solely from the activities of a number of Junior Citizens, most of whom have never earned a living by themselves. The meetings, gatherings and parades have been attempts at intimidation by loud spoken leaders. This conduct denies the moderate people any opportunity of quietly stating their side of any question. In fact the admission of these uncontrolled demonstrations very nearly neutralizes any meaningful values your Commission may have gathered in all of your Quebec hearings. It means to the outside World that there are three million people in Quebec who are being channelled into a Political position by a pressure group who have nothing to lose. The backbone of Quebec is still in the rural families.

It is easy to see that the JOINERS are moving into the act from Newspapers, Television and Radio to try and build personal images for their own advantages. These types even finance Election Campaigns for the value of an image. Still and all, the vast majority of people are interested mainly in the old SURVIVAL. Not Status. Youth should be told that this is not an easy World and that the present Affluent Society can change with appalling suddenness.

To sum up.

1. The most important undertaking by Quebec is to adopt a Provincial Dept of Education completely divorced from any outside interference with Consolidated Schools and all small Village schools abandoned.
2. Compulsory teaching of the English Language in all Schools, together with mandatory passing marks required for graduation.
- 3 Quebec civil service to be open to only Bi-Lingual applicants.





4. Federal Civil Service appointments in Quebec be open only to Bi-Lingual people.
5. Replacement of the Quebec Provincial Police by a contract with the R.C.M. P. and the Force be Bi-Lingual. The Chief Commissioner be Quebec born French.
6. A plebiscite be taken from bona fide registered residents of Quebec who are over twenty one years of age asking one question. " Do you want Quebec to remain a Province in the Canadian Nation, enjoying the same Laws, Protections and Privileges as all the other Canadian Provinces".
7. It must be emphasized to all concerned that time is the essence of Canada's future welfare. As a United People we have one of the World's finest Countries, peopled by courageous healthy ambitious humans who do not have to go abroad for stimulating associations.



CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-645

W.H. Hamilton

WINNIPEG

A. INFORMATION ON INDIVIDUAL

Mr. Hamilton is a very old gentleman!

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 1  
para. 2-3

You state in your brief that relatively few French Canadians emigrated to the West after 1900. You later go on to suggest that the teaching of Canadian history in Quebec could be a contributing factor to this lack of migration on the part of French Canadians. Are you referring to any specific historical events, and if so would you make any concrete recommendations to rectify this situation?

p. 2  
para. 2

You state that "there is no such thing as English Canada," just English-speaking Canada. Apart from the language are there not any common traditions, institutions, beliefs, and inheritances that constitute a significant cultural identity?

p. 3  
para. 1

You refer to your experiences in Philadelphia where specific areas were defined in national and ethnic terms. Do you think that a parallel exists in Canada whereby we English-Canadians have forced French-speaking Canadians into a specific area (Quebec)?

p. 4  
para. 2

You refer to the Common Market and the disappearance of language barriers. What proof exists? Isn't it true that bilingualism and multilingualism is a trend which exists today?

p. 4  
para. 3

Your observation that 19 out of 20 French-speaking people in high places are perfectly bilingual, to you indicates that it is economically more practical to speak English in Canada. In an officially bilingual country such as Canada, do you not feel that this constitutes an injustice in so far as French-speaking people are required to learn a second language whereas English-speaking people can exist freely without having to learn a second language.

21/7/65



THE HAMILTON JUNIOR CHAMBER OF COMMERCE

BILINGUALISM AND BICULTURALISM IN CANADA

Brief prepared by the International Relations  
Committee of the Hamilton Junior Chamber of  
Commerce, and approved by the Board of Directors  
of the Hamilton Junior Chamber of Commerce.





1. An important extract from the Order-in-Council outlining the terms of reference of the Royal Commission on Bilingualism and Biculturalism reads as follows: "...to inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian confederation on the basis of an equal partnership between the two founding races...." The statement, in effect, suggests that bilingualism and biculturalism in Canada is an actual fact and, secondly, that we must develop the Canadian confederation on a basis of equal partnership. We do not wish to question the terms of reference of the Order-in-Council, but we feel that the above statement needs to be qualified if we are to implement and enforce the recommendations with any desire of sincerity and determination.
2. Every page of our history confirms the fact and the existence of two major ethnic groups in Canada. In succession, The Royal Proclamation (1763), The Quebec Act (1774), The Constitutional Act (1791), The Union Act (1840) and The British North America Act (1867) have officially recognized the legal and constitutional rights of English and French Canadians. The British North America Act specifically stipulates that both English and French are to be the official languages of our Government and of our Courts of Justice. An official and constitutional recognition of the two founding races thus cannot be denied and, as such, Canada must be regarded as a bilingual and bicultural country.
3. We, nevertheless, cannot make liberal assumptions or extend the interpretation of article 133 of the B.N.A. Act. It was not intended that each and every Canadian be bilingual or bicultural. It was not intended to find vestiges of bilingualism and biculturalism from coast to coast, nor was it intended to enforce an English education to the residents of the Gaspé Peninsula or a French education to all the residents of British Columbia. We do not question the desirability or the advantages which could result from being bilingual, especially if one undertakes a career in Government affairs, politics, law, or even business; but we seriously question the Federal Government's constitutional right to enforce compulsory bilingualism and biculturalism in our school and for all Canadians. Such action by the Federal Government would not only be unconstitutional, but presently unwarranted and impractical.



4. Bilingualism will, nevertheless, be desirable and necessary in certain geographical areas and for specific responsibilities. We cannot voluntarily deny the privilege of any Canadian to learn one of the two official languages of his country without creating some form of discrimination. We consequently recommend the compulsory teaching of English and French in all our Canadian schools.

We are not advocating that both English and French languages be made compulsory subjects in one's education, but that both subjects be available.

5. Similarly, if we are to respect the inherent and constitutional right of every Canadian to speak in either English or French in the House of Commons, Senate, Courts of Justice or any other Federal organization, Senior Federal officials should then be expected to understand both languages. We recommend that a satisfactory knowledge of English and French languages be made a pre-requisite and an essential qualification to Senior Federal appointments--this regulation will be limited to certain geographical areas where there is reasonable exposure to the two major ethnic groups. A special Commission appointed for this purpose will officially classify and identify the responsibilities affected in order that eligible candidates may qualify for the position.

6. We will also respect and support any claim to equal rights and equal opportunities among fellow Canadians; this is indeed a constitutional right and any limitation of interpretation would be purely discriminatory. We, nevertheless, fail to see any basis on which the Province of Quebec can rightfully claim equal partnership. Every province must plan and engineer her own cultural and economic growth. Some provinces have made considerable headway and others have shown limited progress. We maintain that any claim to equal partnership must be earned and cannot be the result of legal or constitutional procedure. We will not accept any responsibility or liability for the cultural and economic development of French Canada.

7. The task of promoting bilingualism and better cultural relations on a national basis is not the responsibility of private or public organizations. It is primarily the responsibility of every Canadian. When such action is initiated and sanctioned by the population, it then becomes the responsibility of Government, of private and public





2 { 8. The Federal Government, through the Royal Commission, is attempting to appraise the present state of bilingualism and biculturalism in Canada. In accordance with the terms of our constitution, the Government will wish to take the necessary measures to ensure the bilingual and basically bicultural character of the Federal administration. The Junior Chamber of Commerce of Hamilton shares these aspirations. We do not concede, but rightfully recognize, the fact that Canada is a bilingual and bicultural country. We do not concede, but rightfully recognize the fact that English and French are the two official languages of the country. We also feel that we must respect and defend the constitutional right of any Canadian to address our Federal organizations in either English or French. As a result, we find that bilingualism should be an essential qualification to the appointments of Senior Federal officials, but only when their responsibilities give them reasonable exposure to the two ethnic groups. It would indeed be unreasonable and unnecessary to enforce bilingualism as a pre-requisite qualification to the fulfillment of senior Federal responsibilities in British Columbia or Newfoundland. We therefore submit the following recommendations to the Royal Commission:

(a) That bilingualism be made a pre-requisite qualification for the appointment of ~~future senior~~ Federal officials, in geographical areas where contact between the two ethnic groups predominates i.e.

1. Quebec, New Brunswick and Ontario.  
2. Any other province where the population of French speaking Canadians could exceed 5%.

(b) That existing Senior Federal officials of 55 years of age and under be given three years to comply with the above regulation. Upon their refusal to do so, or to qualify, the Government will replace them by qualified candidates, provided other suitable responsibilities can be assigned to them without any loss of income.

(c) That the Federal Government appoint a Commission of three Senior Federal officials. These officials will be bilingual and will include at least one nominee of English and French extraction.





The purpose of this Commission will be as follows:

1. To implement and enforce the above regulations which will apply to all Federal organizations, including Crown corporations.
2. To hear and investigate all complaints of discrimination with respect to Senior Federal appointments.
3. To make appropriate recommendations to the Ministers in charge.
4. To classify and make an official listing of all Senior Federal appointments falling within the scope of these regulations.
9. French Canadians have, on occasion, alleged inequalities, injustice and discrimination with respect to the appointment of Senior Federal officials. We are not qualified to support or deny these allegations, but we are confident that the proposed Commission will serve to limit and control such practices and will be a safeguard against any possible recurrence of this nature, if this has been the case.
10. Another allegation often voiced by the French Canadians is that they have not shared an equal partnership in Canada. This is obviously so, and we will not attempt to deny it; but we will vigorously oppose any contention that they are, in fact, entitled to an equal partnership. As we pointed out earlier, we feel that such a partnership must be earned by French Canadians---the existing disparity cannot possibly be corrected or equalized by means of indirect subsidies or outright grants from the Federal Government. French Canadians must plan and engineer their own cultural and economic emancipation if they want to share an equal partnership. Any other form of recognition would be purely artificial and fictitious. Their present status quo is not the result of discriminatory action by the English element, but rather the result of their own action and inaction. They have not been locked out, but have rather locked themselves out of our Canadian affairs.
11. The overall situation between our two ethnic groups has now reached a low ebb. The radicals of both parties are issuing ultimatums and are suggesting rather drastic measures to solve our differences. We feel that we have too much at stake to be misguided by minority groups and to be guilty of irrational thinking. We must show restraint and good faith. We must endeavour to improve our means of communication and eliminate any artificial boundaries. A positive and constructive step in this direction would be to encourage a more intense promotion of bilingualism and biculturalism in our Canadian schools. Only then,



could we expect to develop a mutual understanding and respect for our differences.

12. Since the Provinces have exclusive jurisdiction over education, it would be unconstitutional for the Federal Government to take over and impose compulsory English and French courses in our Canadian schools. Such a decision, if required, must originate from the Provinces. The Federal Government, nevertheless, has to assume certain responsibilities in this area. It must expose to the Provinces our obligations and responsibilities as Canadians. It must secure the assistance and co-operation of the Provinces in the realization of our national goals. The Provinces, in return, must be prepared to offer the proper co-operation to implement these goals. We feel that we must evidence strong feelings of Nationalism before we can afford the luxury of too much Provincialism.
13. We urge Provincial Governments to take a firm but positive and constructive attitude on the question of bilingualism and biculturalism. In our opinion, English and French languages should be made compulsory subjects in our educational system. No Canadian should be deprived of the right to learn the official language of his country, be it French on the West Coast or English in the Province of Quebec. We realize that the cost of implementing bilingualism in our schools could be astronomical if we were to adjust our educational system overnight. But this transition can be effected progressively; it can be supplemented by the media of television, radio and correspondence in certain geographical areas. It will be a long and laborious transition in some areas, but we must show restraint, patience, determination and good will.
14. As Canadians, we should whole-heartedly support any programme which would serve to strengthen our ties, merge our forces and create a sincere and mutual respect for our differences. Both ethnic groups have made significant contributions to the cultural enrichment of our country. Together we must take the necessary measures to protect and safeguard our respective rights and traditions. We must both be proud of our cultural heritage, but we must, before all, be Canadians.



APPENDIX

In order to reflect the views and recommendations of our membership, a questionnaire has been prepared along the lines of reference suggested by the Royal Commission. We reproduce, hereunder, for the Commission's consideration, the questions asked together with a summary of the replies submitted.

Questionnaire on Bilingualism and Biculturalism

	%	%	%
	<u>YES</u>	<u>NO</u>	<u>NO</u> <u>ANSWER</u>
1. Do you consider Canada as a bilingual and bicultural country?	61.1	28.9	-
2. In your opinion, is French generally spoken and understood outside the Province of Quebec?	2.8	97.2	-
3. Is English generally spoken and understood			
(a) outside the Province of Quebec	94.3	5.7	-
(b) in the Province of Quebec	52.7	41.6	-
4. Do you consider the residents of the Province of Quebec have a culture that is distinct and different from the rest of Canada?	58.3	41.7	-
5. Do you primarily identify Quebec residents as:			
(a) Canadians	35.		
(b) French Canadians	35.		
(c) French Speaking Canadians	30.		
6. Are the residents of Canada, excluding the Province of Quebec, primarily identified as:			
(a) Canadians	86.1	-	13.9
(b) English Canadians			
(c) English speaking Canadians			
7. Do you think that "French-Canadians" have shared an equal partnership in Canada?	47.2	50.	2.8
8. Do you feel that "French-Canadians" are discriminated against?	8.4	91.6	-
9. Do you feel that we should encourage and further develop bilingualism and biculturalism in Canada?	58.3	38.9	2.8
10. Do you believe Senior Federal Officials should be able to understand and speak both English and French?	61.1	36.1	2.8





	<u>YES</u>	<u>NO</u>	<u>NO ANSWER</u>
11. Have you experienced French or English language difficulties in any organization or business with which you are associated?	22.3	77.7	-
12. Should both French and English languages be made compulsory subjects in all our schools?	50	50	-
13. Should compulsory bilingualism be limited by statute, to Federal organizations (including Crown Corporations) and Courts of Justice?	47.2	38.9	13.9
14. Do you feel that public and private organizations should assume greater responsibilities in the promotion and further development of bilingualism and biculturalism in Canada?	36.1	58.2	5.7
15. Should the mass communication media (radio, T.V., press, etc..) promote greater use of French and English?	33.3	63.9	2.8
16. Having regard to the fact that constitutional jurisdiction over education is vested in the provinces, how would you implement compulsory teaching of French and English languages in all our Canadian schools?			
.....			
17. Do you think equal partnership between French Canada and English Canada would be harmful to the interest of minority groups (e.g. New Canadians of Japanese, Italian, Ukrainian descent, etc...)?	36.2	44.4	19.4
18. Your Committee welcomes any further expression of views and recommendations on the subject of Bilingualism and Biculturalism in Canada: .....			

The response was far from being overwhelming but can neither be considered disappointing: from a mailing list of 135 members, we have received 41 completed questionnaires. We believe that a good representation of our membership has preferred not to express any views rather than submit unqualified opinions of the so-called French dissatisfaction or French rebellion. The outbursts of radicals and extremists have considerably distorted the real issues and a good many members do not feel qualified or sufficiently informed to express any constructive views on the subject.



BACKGROUND PAPERS

Brief #: 750-518

Hamilton Junior  
Chamber of Commerce

TORONTO

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

135 members

2. PURPOSE

"to assist young men to realize their full leadership potential through service to the community and nation"

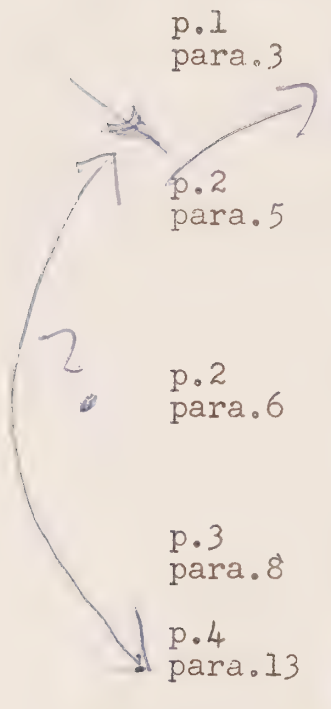
3. PREPARATION

A questionnaire was prepared by the International Relations Committee. 41 replies were received from the 135 sent. This questionnaire is the basis of the brief. Brief was approved by the Board of Directors.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

QUESTIONS

- 
- p.1  
para.3 a) You assume the Federal Government wants to enforce an unconstitutional, unwarranted and impractical "compulsory bilingualism and biculturalism". On what do you base this assumption?
- p.2  
para.5 b) (same content as para.8 recommendationC)  
Would not the same task be better performed by a section within the Federal Civil Service Commission after extensive and periodical testing of Federal Senior Civil Servants?
- p.2  
para.6 c) (also in para. 10 p.4)  
What kind of "equal partnership" is referred to here?  
Note: The questionnaire on which this brief is based has not defined the terms.
- p.3  
para.8 d) recommendation a) 2.  
Is the 5% rule purely arbitrary?
- p.4  
para.13 e) Have the representatives repeat publicly that French and English be made compulsory subjects in the whole of Canadian educational system

C. RESEARCH SECTION

The questionnaire was mailed to 135. Less than 1/3 of the members answered it.  
Since the responses are evenly divided on so many questions, are the conclusions justified? Would the other 2/3 of the members polled agree?





TITLE: Bilingualism and Biculturalism in Canada

AUTHOR: The Hamilton Junior Chamber of Commerce

Brief of 5 plus 2 pages; 3 recommendations

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REMARKS OF ANALYST: Because of its brevity, this submission has not been summarized. The authors recognize the historical and constitutional status of "the two major ethnic groups" and the bilingual and bicultural nature of Canada. However, the brief objects to a "liberal" extension of art. 133 of the B.N.A. Act. "It was not intended that each and every Canadian be bilingual or bicultural." Although accepting its desirable advantages in various areas, the authors "seriously question the Federal Government's constitutional right to enforce compulsory bilingualism in our school and for all Canadians."

The authors recommend the "compulsory teaching" but not the compulsory learning of both languages. (The emphasis is on availability. However, the authors appear to contradict themselves in paragraphs 4, 11, 12 and 13).

Furthermore, the authors recommend that knowledge of both languages be mandatory for senior federal appointments but "this ... be limited to certain geographical areas where there is reasonable exposure to the two major ethnic groups", not elsewhere. They also suggest the establishment of a commission to implement and enforce regulations concerning bilingualism and those against discrimination in the federal service.

The authors reject any claim to "equal partnership" other than that which may be earned. "French Canadians must plan and engineer their own cultural and economic emancipation ... their present status ... is not the result of discriminatory action ... they have not been locked out, but have rather locked themselves out of our Canadian affairs". Therefore, the authors object to the correction of disparities by the Federal Government via "indirect subsidies or outright grants".

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ATT.: RESEARCH: Effect of 5% rule - re geographic areas for bilingual qualification - Page 3.

See questionnaire on members attitudes re French Canada in appendix - pages 6, 7.

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BRIEF SUBMITTED TO  
THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

prepared by  
Rev. G.H. Hambley,  
Victoria United Church,  
Melita, Manitoba

June 30, 1964

To the Chairmen of the Commission, --

Honourable Sirs, ---

1) I understand that you have had quite a hearing in different parts of this vast country of Canada, now we welcome you to Manitoba, the central of keystone Province. As you approached this great city of Winnipeg from the east, you have just come across quite a definite boundary approximately sixty miles east of Winnipeg, and running roughly north west of north for hundreds of miles. Did you notice that as soon as you crossed that line, you saw the first grain elevator. You noticed probably a change in the landscape and even the evergreen trees give way to the poplars, oaks and ash trees of the prairies. When you looked out you saw here was a different country. Still it is Canada, and you are only half way across even yet. We continually find people coming west who have never been west of Ottawa, and invariably they express amazement at the great distances, the vastness of this mighty land.

2) Now we understand you wish to know what our people in this Province of Manitoba think of this movement which is called by the two names Bi-culturalism and Bi-lingualism. Might I state that I personally am a Minister of the United Church, serving in this province of Manitoba for 39 years. I was born in Ontario, of United Empire Loyalist Stock, came west at the age of five, and outside of the four years I spent in the first World War in France (where I learned to speak French), Belgium and Germany, my whole ministry has been in this province. Thus I will try to voice my own and the opinion of many people in this part of Canada.



3) First we should enunciate the terms on which your Commission comes. We believe it to be a fact-finding Commission, honestly endeavouring to evaluate the trends of public opinion, and our relationship to this movement in Quebec which calls itself Bilingual and aims at being bi-cultural. I take it that you wish to know what our part of Canada thinks of it.

4) Then let us attempt some definition of the terms, as we see it, here in Manitoba. We understand that the good people in Quebec have been affecting quite a revolution in thought and are not satisfied with the existing relationship between French-speaking Canada and the rest of this great country. We take it that your Commission wishes to find out the reason for this rather sudden up-surge of opposition to the status quo. Why does some sections of Quebec, notably some eastern Montreal people, feel that they are discriminated against? Why are they made to feel inferior, as they tell us they are? Why or how have they been denied the rights that other people have in Canada.

5) We mention the fact that this movement is an uprising of sentiment particularly in eastern Montreal, and according to the statistics given recently by McLean's Magazine, about forty per cent. of the people in Quebec had never even heard of it in the summer of 1963. That is a small section of the populace are speaking out as forcefully as they can and they wish to impress the rest of Canada, and form a nation of their own. In other words they are talking a straight destruction of Canada as we know it. In war time this would have been called by a very serious name maybe even treason. Now if we can find a reason for this rising demand for separating from the rest of Canada, or for changing the status of Quebec, we may help the situation and probably by sympathetic co-operation we may find a solution for Canada's problem. Probably there might even be a corollary between our case and that of the Hindu-Moslem, or the Walloon and the Flemish, or even the Greek and the Turk in Cyprus.





But a much more serious business when it may threaten even our Confederation of this great nation.

6) After the battle of the Plains of Abraham in 1759 and the Peace of Paris in 1763, just about a hundred years before the B.N.A. Act was passed, the leaders of that day realized that here were two nations who were forced to live together whether they liked it or not. As neighbours they had to try to get along, as best they could. To that end the makers of the peace guaranteed that the people of Quebec should have a continuation of the freedom of their language, and their religion. Freedom of their own system of laws was guaranteed; This meant that instead of the growth by trial and error of the British system, the Code Napoleon became the power of regimentation of the people of Quebec. (That is why women in Quebec have not enjoyed the freedom of women in other parts of Canada).

7) We would submit Sirs, that never in the history of the world did any nation ever see such an endeavour to be fair and reasonable with the ones who had lost the war. The institutions were not regulated; Language was not suppressed, Religion was not proscribed; strange laws were not imposed upon these people, In fact the historian would say that by all appearances the French people were the winners of the war. Such conditions were never arranged when France conquered parts of Germany in the Napoleonic wars. Germany never thought of giving such freedom to Alsace-Lorraine or any other territory she ever conquered. (Remember the picture, "The Last Lesson In French".

8) However, this leniency toward perpetuating a culture, a system of life dominated by the edicts and the philosophy, the code and the law of The Church of Rome, seems to have turned out to be very unwise for Quebec. That Province has jealously kept her identity and withdrawn more and more within herself, until around her has grown up a mighty nation a whole continent of some 200 million people; Here in one corner of the vast distances of America we see a small group of people who refuse





to integrate, some 3 millions who try to think they can turn back the hands of time and progress. You have only to go to the small villages in rural Quebec and find people who are almost a century behind the rest of this great country.

9) Recently two women travelled to Ottawa from somewhere in Quebec and they were so impressed by what they saw in the Capital of Canada that they determined to write a book about it. They said that they had not known that the rest of Canada really did speak English. In the time of the war we talked to men from Quebec who didn't even know that there was a city of Winnipeg. They were like people living in a dark room, suddenly coming out to the light, and being amazed that there were people living in the light. You would remember the poems of Drummond where he tells of the Habitant whose son went off to New York, and coming home was treated as a foreigner because he had learned that there was a different way of life than Quebec had taught him.

10) "Quotation From the United Church Observer, (A.C. Forrest).

It seems deeply ironic that it was the major concession made by the British when they conquered Quebec 200 years ago, the guarantee of the right to use their own language, in their schools, churches law courts and parliament, which has brought the French Canadians to their economic dependency. Through their language they cut themselves off from the main stream of change and development on this continent. By their own choice of the classical tradition in their colleges and neglect of scientific, engineering and business education, they failed to equip themselves to play a full part in the development of their province. The first science faculty in a French-Canadian University was established only in 1922, when aeroplanes were already flying round the world. And a science option



only was introduced into the classical colleges attended by the entire elite of Quebec youth, a bare half dozen years before the first sputnik was orbited. That was their choice. They can't blame us." End of Quotation.

11) Now note how this has worked out. In the growth of science, or nation building, of engineering, of nuclear physics, of geology, or astronomy, the people of Quebec, or at least some bright young fellows in Montreal, have found in the middle of the 20th century that they have been left hopelessly behind in their development. Their leaders concentrated on arts and culture of the humanities, but did not grow in engineering and science.

12) In the time of the first world war some curious Quebecer once raised the question why they did not promote French-Canadian engineers to the top positions in the Canadian Army. I well remember the reply. The answer of the military was that Quebec had never produced any engineers. They said, if we could find any of them we sure would promote them. About the time of the second world war, a great aluminum plant was opened in Northern Quebec, and when top scientists were required to operate the plant, who did they get? Practically every one of them came from outside of Quebec.

13) In the year 1954 when the Shell Oil Company in Montreal needed chemical engineers, where did they get them? They hired every chemical engineer they could get, anywhere, but the ones they did hire were from the University of B.C. in Vancouver. (I know this personally for my own son was one of them) About two years ago someone enquired why there were no top officials of Canada's railroads, from French speaking Canada. The answer of the President of the railway surely did anger these long haired boys from Montreal, but it was true just the same. Donald Gordon said, "If you produce them, we will hire them". It was





not until about 1922 that the educators of Quebec installed a chair of advanced science in their Universities; Even yet I understand they do not have an advanced course of chemical engineering. I am told that about the year 1958 when the Russians put up the first Sputnik, the French speaking leaders thought they should install a chair of Nuclear-Physics to learn what it was all about.

14) Now what I am getting at, Sirs, - is this, when the leaders of some elements in Quebec discovered what has been going on they are shocked. They can't believe it. Then they come up with the idea that somehow the English speaking people have held them down. They say they have been suppressed by the rest of Canada, which is patently not true. It certainly cannot be substantiated. Then these irresponsible patriots, so called, claim they will reverse the decision of two hundred years ago, so they blow up the statue of Gen. Wolfe (The one symbol of their being offered their freedom). They dynamite the staid old quiet statue of Queen Victoria (she who guaranteed the rights that they do have), Then they shout from the rooftops that they do not want to belong to Canada any more.

15) Now we claim Sirs, that this outburst of resentment is aimed at the wrong place. These people should not attack the rest of Canada, Such men as Mr. Levesque who is somewhat of a spokesman for his people, ought to know better than make the kind of statements he made recently in Quebec. Even more responsible people too should be told of the quiet subdued anger that these actions caused across Canada. You haven't heard much yet, but we are telling these people through your Commission. We are not a people very easily stirred, but if the stirring goes on much longer without the leaders trying to check it, Quebec's leaders will hear a lot that they never expected to hear.

16) No, if there is to be a demand for freedom for the people of Quebec, and it looks as though they want it, let them attack and overhaul their whole system of culture and philosophy. Let





them challenge and alter the intellectual domination of the Church of Rome, both in the cities, in the Universities, in the schools, and the villages of Quebec. Let them take a new look at their own responsibilities to their own people. Trying to force the rest of Canada to learn French is just plain foolishness and will never accomplish the end they have in mind. When you say we all across Canada should share their culture, we answer and say "Now just which culture? Their backwardness? Their mediaval concept of religious philosophy? Their insularity? Should we hide our heads in the sands too?"

17) Just let me mention one personal incident that will help clarify the point I am trying to make. A couple of years or so ago, I attended a huge nation-wide rally of Liberals in Ottawa. While I was sitting eating my dinner, a gentleman and his son from a village east of Ottawa, came and sat down at my table, and we got into a very friendly chat. The gentleman himself, a true French Canadian about 50 years of age, could speak enough English for us to understand one another very freely. But the younger man, about 21 or so, could not speak one word of English. He did not know even "yes" or "no". In the course of our conversation this friendly man learned that I was a Minister of the Church, a Clergyman, with the same status as his own priest. When the younger man learned this he was all attention, and through his father, he wanted to enquire how he could get a divorce. Could he come across into Ontario and get a divorce? He began to ask all kinds of questions, and I was glad to answer them.

18) Now I cite this case to strengthen my argument; Here was a young man who could not converse with any of the men of that great convention. He was shut into a dark room of ignorance. He had no idea what it was all about. He tried to say, why could he not have the freedom of a divorce court? I had to answer one thing that was that the Roman Church would not allow it. Why did he not have a chance to learn English? Again the same



answer, the authorities would not teach him.

19) I do not wish to belabour this point, but suppose we might take this young man as a typical example of the youth of Quebec. There were a thousand men and women from all across Canada, from St. John's, Nfld., right to Whitehorse in the Yukon. This young man could speak to very few of them. Only the few from Quebec could even talk to him. He was in a very effective prison of ignorant leadership. Not through his own fault, but the fault of the leaders of education in Quebec. On them must fall the blame, but he must suffer from it. There are two approaches now being suggested to this young man, whom I use as a type. One element tells him to try to force all the thousand people at that Convention to learn French. "Make them speak French so I can talk to them". That's exactly what some people have been saying in Quebec. "Make us all bi-lingual they say" which means the same thing. Even a blind man can see that there is little sense in that. Not especially Canada, but all the continent of America says, "Let this young man learn English or else stay in his prison".

20) Again these separatists would say, "Let this young man go off into a room by himself, where he can be free to talk French only". How would that help either him or Canada? These brilliant young rebels from East Montreal would say, "Let this fellow have his own convention. Let him run his show as he sees fit, or as the authorities see fit to run it for him". You can see the absurdity of this stand. Another voice tells this young man, the Youth of Quebec, "You cannot have a divorce court because we say so, Yet another voice says to him, "Go out and smash up all the fine things you can find. Even Canada, Smash it up. Blow up the Statues of your freedom, go all out and destroy what you do have". Well, we hope this commission will see the point, and tell to this young man, Youthful Quebec, "Canada is not against you. Indeed we are for you. We want to assist your freedom. Come along and get in step with the rest of Canada, and we'll go places".





21) Let us now take a look at the situation in Manitoba. No doubt that is why your Commission has come to this province. We here have a problem that is different, yet related to the situation in eastern Canada, too. We started this province with an idea that we could have each religious denomination, each ethnic group, have it's own schools. But when the German people came, and the Ukrainians, and the Swedes and the Icelanders, we really did get into a chaotic mess. We were sure in trouble and, out of it, we managed to pass the Manitoba School Act. Thus the law states that our schools shall be taught in English, and English only. Further we also have won the argument, and we will have no separate schools in Manitoba. That is, we will not pay for any parochial schools out of the public funds of taxes. Certain French elements, inspired by the Church of Rome, continuously have tried to get around this law in Manitoba. But the law stands, and we can see no reason for changing it.

22) Thus we are not a bi-lingual Province. When your Commission comes to Manitoba even asking questions, and suggesting that we should be Bi-lingual immediately old wounds are opened, and the least said the better. When we mentioned that certain elements do not wish to abide by the law in Manitoba we cite one case to show what we mean. You may recall that in 1950 we had a very serious flood on the Red River running from the south through the City of Winnipeg. So high did the waters get that we had to evacuate the people all along the river. A train-load of these people were taken to Dauphin, app. three hundred miles N.W. of Wpg., but the province was amazed to find that this train load brought along two priests to interpret for them since none of them could speak English. These people had been under Manitoba law for half a century, and had been breaking that law all the time. They never taught their children in English. Yet the French speaking element says, "You ought to be bi-lingual, but we will not be bi-lingual". So we feel that





an element of obscurantism runs through this whole business of bi-lingualism. That is these people say one thing, but really do mean something else entirely.

23) As for Bi-culturism, let me cite another example from this same episode of the train-load of people coming as evacuees from the Red River. When it was known that these people were coming to Dauphin, the people in the goodness of their hearts prepared great baskets of sandwiches for the hungry children. Think of the chagrin and amazement when these sandwiches were spat out and thrown away. How were our people to know that the priest would not let them eat meat on Friday? Then when our people allowed them to live in their cottages along the lake, how were we to know that they would wreck and smash up the cottages? When you come along and talk bi-culturism, you cannot blame the people of Manitoba for having quite a different connotation of this term.

24) Let us put it in as kind a way as possible, also we remember that you Sirs, are a Commission to find facts, not to create them, But we do want to tell to the rest of Canada that the coming of your commission not only opens old wounds that we have tried to heal, but also just starts the battle again and creates an unnecessary resentment. Our people resent very strongly the idea that the Church of Rome can put over it's philosophy, it's ethics, it's ideas, it's concepts upon our people, and they wish to make use of the French language to do it. We are not opposed to the French language, but we are definitely opposed to the idea that if we are taught French therefore we will allow the Church of Rome to gain control of our school system, or our adoption laws, of our trustees conventions, and our ethical standards.

25) Probably you would be amazed to learn that whatever money was sent out to Manitoba, we do not know how much, or by whom, for the setting up of a French Radio station in this province of Manitoba, has created a resentment and a sort of subdued anger



among our people. Of course we say these people are free to set up a language radio in French, and if we do not wish to listen to it, we can shut it off. But we believe by the same token the Germans can do the same. Indeed they have one, but they have sensed the situation and speak in English, so do not offend the unity of our province. We believe the Ukrainians have the same right to set up a radio station in their language. It might be the Jews wish to have a radio station in Hebrew or Yiddish, but they too have sense enough not to push this dis-unifying element in our culture. We would also add that it is not the French speaking people of Manitoba either, for these folk generally are a fine co-operative people. But it is rather the outside influences, notably from the Roman Church in Quebec who provide the incentive, and lo and behold we have a thorn in the flesh and even many of the French people themselves will say, "Turn it off".

26) Now if you may feel that these statements are overdrawn, or someone may take exception to them and might say they are not true, we would invite you to go to an auction sale anywhere in Manitoba near the districts where there are French speaking areas. Notably St. Leon or Somerset or Notre Dame de Lourdes or St. Lazare, or Mariapolis, or Grand Clairiere, any of them. We have attended such sales, and talked to the people. Go to the stock yards in St. Boniface where the province comes to sell cattle and hogs. Go to the large departmental stores, or go to political conventions, anywhere you like and we will prove to you that these statements are true. Namely that our people are not a bi-lingual people stall, they are multi-lingual. Further than that, our people do not like the continual harping on it, pushing it, striving for it, that the Church of Rome is continually doing, and generally from outside of our Province.

27) We must be honest with this commission, and mention another thing. We recognize that many do not even want it mentioned. In other words, it's a hush-hush subject. But nevertheless





it's tremendously important for the work of your Commission, as well as for the whole culture of Canada. We mean the continual urging, pushing, striving by which the Church of Rome keeps on trying to win the control of Canada. You will note that we do not call the Church of Rome a Catholic Church, a Universal Church. We know of course that this Church wishes to be called, and calls itself, the one and only "Catholic Church" but we do not acquiesce in that. We recognize a "Greek Catholic", also an Anglo-Catholic, even a "Holy Catholic" Church, but as far as we are concerned the Church of Rome has no right to usurp the term "Catholic" as true Christians of each denomination have the right to be called by this universal name. We also stand for the freedom of religion, and that means we recognize the freedom of the Church of Rome, to grow and develop in the way it thinks best. If it wishes to retain control of the school system and the philosophy of education and ethics in Quebec, that is the business of course of Quebec. But when this Church tries in every way possible to re-assert it's control over the rest of Canada, little by little, here a little there a little, we must register our opposition. That means we must continually stand up for our spiritual freedom or we know only too well that we can easily lose it.

28) This is not a new thing. This is not some recent movement, nor is it any longer a secret thing. It has been going on for almost a century in this province and even longer than that in other parts of Canada. All of our people know about the Battle of the Cradle, or "Les Bataille Des Berceaux" by which with an enlarged birth rate against a lower birth rate in the rest of Canada, the Roman Church would gradually assume the preponderance of numbers. Added to this a more or less indirect manipulation of our immigration influx, by which recently a Protestant family bore a card saying they were Roman Catholics for they were informed that if they were Roman Catholics they could get into Canada. Here in Manitoba it has at times assumed





the role of selecting only Roman Catholics to come as immigrants, never Protestants. (We could here cite the names, facts, and dates etc to prove this). Add on a lot of other things in politics and education, and it all adds up quite neatly. We have expected it for quite a time now, and so it breaks out in the year 1962, and 1963. indirectly it has caused the need for your Commission. Do you ever think why it didn't break out in say 1940 or 1950. That's easy, These higher authorities did not deem the time to be ripe until now, in 1963 and 64.

29) Incidentally, now that the authorities do deem the time to be ripe, it is interesting to find that the Premier of Quebec would like to make it an opportunity for him to get on the band wagon too. Thus he would make it a political issue and make economic gain out of it also. We would remind him that there is such a thing as pushing your luck too far. It appears that our Prime Minister is even bending over backwards to placate and appease the Premier of Quebec, and probably some people in that province. But while a little of this is alright, yet there is no doubt a limit also to what the rest of Canada will stand for. It might be wise to heed it.

30) Many of us are filled with dismay and foreboding, (Which is not like fear), when we read the statements of those who sound off on the public platform in Quebec. Some of these people are immature and irresponsible, but there are others who are not. Canada wonders if they really are serious or just crack-pots. For example we read in a Quebec paper of April 6th, 1938, "Addressing a large Nationalist meeting here, Rev. Father Pierre Gravel, Roman Catholic Priest, called upon French Canadians to revolt against English and foreign domination. "We should have an armed revolution, and regain Quebec province for the French". Said the Padre. "I am for a revolution, and I will support a revolution that will fight for the independence of this province .. We have to unite and retake the land that rightly belongs to us" He continued,



We have to stop the foreigners (who did he mean?), from conquering us". Hailing dictators as Saviors of the World, Father Gravel said he favoured totalitarian states and Dictators".

31) Probably this worthy pedagogue, in good standing with the Roman Church, did not think that the rest of Canada would hear such a statement as this. At first we smile, and say what tommy-rot is this? But every once in awhile some spokesman for the Roman Church makes statements that let the cat out of the bag, and it isn't funny any more. If the laws of this land were enforced, such a man would be up for treason. But we notice that no one makes any protest. They made no protest (at least not much) when that bomb was put under the famous statue of General Wolfe. But we would like to tell this part of French Canada, that the rest of Canada did not let it pass unnoticed. As such statements as these are made quite glibly as though no one cares, we would like these people to hear the subdued growl of anger that has risen in the hearts of millions of people all across Canada. For the quiet bare facts of the case are that Canada is just about fed up with this kind of talk and also thinking.

32) Somewhere we remember reading in that book, "Gone With the Wind" by Margaret Mitchell, that the boys of the deep south liked to talk just like that before the Civil war. It was fine to brag and boast and stunt around, but they didn't talk that way after the war was over. It was quite a different story then. We would just pass on a friendly word of warning to the leaders of Quebec, that they might keep these extremists quiet, or someone of them might even light a match, whose repercussions would be far beyond their wildest dreams. Remember the words of Abraham Lincoln who said, "No nation can continue to exist half slave and half free". Nor can Canada.

33) Let us also pass on a word to both these extremists and also the leaders of Quebec, a word that we would like to see





blazoned across the headlines of every paper in Quebec and elsewhere. This word is that there are millions of people in Canada who will never under any circumstances permit or allow the dividing of Canada into two states. Those who have some fond action of this might just as well forget it. Would you please pass that word on to these fellows who talk what is called "Separatism"? Adding on my own personal word, I would say this, I was one who fought at the Battle of Vimy Ridge in 1917, and at the Battle of Passchendale too. If the extremists keep on talking and acting as they do, I would also state that I would die too for the unity and preservation of the Canada we love so well.

34) Well after that statement let us take the questions that have been put before us seeking ways to solve our dilemma. Some of this kind of talk would make us think of Algeria or Cyprus or even Pakestan. But surely in this free land of Canada, there is some way that people can discuss in all kindness the weighty problems that obsess us. My own forefathers came as United Empire Loyalists to this country of Canada away back in 1782. Before that our history goes back to the Huguenots and the Thirty years war. In other words we are a people who had many dealing over centuries with the Church of Rome. Surely now in all wisdom and charity Christian people in our beloved land of Canada can sit down together and say what is in our hearts, and without malice or rancour find a new status of our beloved Canada, one people united in love even from sea to sea, one Mighty Canada, noble, strong and free.

35) ANSWERS TO QUESTIONS SUGGESTED BY THE COMMISSION

ON BI-CULTURISM

Does the development of 'bilingualism' in Canada mean that all citizens taking part in important country wide activities, should be expected in the future to speak or at least understand the two official languages?





Ans, - No; If this were done, discrimination would bar from activities such as the Civil Service, anyone of a German or Ukrainian or Flemish or Swedish background, who already has been forced to learn English and should not be barred because he has not learned French.

(b) Should children everywhere in Canada have the opportunity to be taught in either English or French depending upon their family background?

By law this cannot be done in Manitoba. In our schools we had to face the demand for other languages on an equality with French, and in 1915 a law was passed establishing the teaching of English in our schools. Certainly French also can be taught for those who desire it.

(c) To what extent should teaching of the other official language be made available in all parts of Canada?

Those wishing to study French should have the opportunity to do so but in Manitoba this must be a secondary language, according to the Manitoba School Act.

(d) In Quebec the English and French languages are official, in the sense that they are both used in the statutes and debates in the Quebec legislature, and in the proceedings of all the Provincial courts. Are you in favour of extending this bilingualism to other provinces?

For Manitoba it is impracticable as well as impossible. Legally a member of the Legislature can speak in French, and usually in each session we have someone who does it once. But he finds he speaks to empty seats, and those who do hear him, especially the Ukrainian, Flemish, or German do not understand him, and he gains nothing.

(e) Do you believe senior Federal Officials should be able to understand and speak both English and French?

Certainly it is commendable and desirable as well as an advantage for them, but should not be obligatory or necessary.



(f) Do you believe the same rule should apply to any province in which there is a substantial French or English Minority?

Yes.

(g) Have you experienced language difficulties in any organization or business with which you are associated or with which you deal?

No. Only once. Partially, when I ordered some small art work from a wood carver in Quebec. Even then this gentleman understood English so it really was not a difficulty at all.

(h) In what sense can it be said that there are, or that there are not, two distinct nations in Canada, to which other ethnic groups have joined themselves; Or in what sense is there, or is there not, a single Canadian nation. Do you have another concept of Canadian society.?

We must discredit and oppose the idea that there are two distinct 'nations' in Canada. By the Peace of Paris in 1763, by the Constitutional Act of 1791; by the Union Act of 1840, and the B.N. Act of 1867, all were agreed to form one nation. We believe that the men who signed these Treaties or Acts, were sincere and honest men. In every one of them they agreed to set up one nation, not two. Through several wars we have had many brave men die for Canada, not for any one segment of it. There is a philosophy of the Church of Rome that will grant annulment of a marriage on grounds of dishonest intent, but Canadians can not do that. We are convinced they will not do it. The Civil War in the States was fought because a certain section wanted to break up the Union. Does anyone, either in Quebec or out of it, want Canada to have to go through that sort of thing?. God forbid.

(i) Does your concept of equal partnership lead you to consider constitutional amendments?.

No. There may be need of fiscal re-adjustments, or a shifting of the emphasis in Education, probably some political changes might be made, but these do not need a constitutional





amendment. Even the Manitoba Act of 1870 or the bringing in of Newfoundland did not need an amendment. We therefore can see no need for constitutional amendments.

(j) What are the common denominators which underlie our two cultures, and upon which we might hope to establish some degree of Canadian identity.

One C.D. is the early history of Canada which is a heritage dear to every true Canadian. We claim all across Canada that Champlain, Frontenac, De La Verendrye and others are our historical heroes. These were not of Quebec only. They belong to us all. Similarly such names as Frobisher, Vancouver, Alexander Henry, Kelsey, McKenzie, Fraser; these are heroes of every part of Canada, (2), Our record in war. For example one of the bravest fighting units of the first war was that of the 22nd Reg't of Quebec, the "Old Van Doos", They didn't fight or die for any segmented Canada. Nor did we. (3). The geographical continuity of this nation. At the time of the B.N.A. act Sir John A. McDonald feared physical invasion of this country, from the south. We do not now fear or face physical danger, but we do face cultural invasion. (radio, T.V, Magazines, Newspapers, Trades Unions etc). These all show us the need for co-operation, and co-ordination. A threat of the Seafareres Union strikes at us all. (4), Common danger; even the sabotage of wheat, or the spy scare, or the Fenian Raids, or danger in war; We stand or we fall together. We are all in one boat whether we like it or not, and oddly enough most of us like it. Countless thousands of us have offered to fight for it, and would again. (5), Common loyalty to the Crown. When our beloved Sovereign came to Canada, she was greeted as our Queen, and we do not believe that the expression of love and loyalty was spurious either in Quebec or in Winnipeg. It was sincere and we are a loyal people whether in Newfoundland or Vancouver or Montreal.





(k) Do you think that Canada should have a Federal capital district in which the two main cultures, and the two official languages would be equitably represented?.

What reason is there to believe that we have not got it now? No part of Canada can honestly say that it has not been fairly represented. Any attempt to alter this would meet with untold difficulties. Some such alteration was tried in Belgium between the Flemish and the Walloons; It did not work there, nor do we think it would work in Canada.

(l) Do you think the mass media of Communications such as the Can. Press, the C.B.C. and the Nat. Film Board could do more to develop in Canada the notion of equal partnership, and of our cultural heritage?.

Yes. Recently the T.V. carried a dual-culture visit between young people in Toronto and Montreal. This certainly was a move in the right direction. Also in a recent issue of McLeans' Mag. there was a column which combined the two languages. Fr. and Eng. in one. Why can not this be extended? Also if classes in French were provided for people in all Canada, and classes in English for French-speaking districts as well, it would certainly help those who really wished to learn the other language.

(m) What is the contribution of the other ethnic groups to the cultural enrichment of Canada?

In Manitoba we have a radio station from Altona, a German background. We have any number of teachers in our schools from Ukrainian or Icelandic or German background; Some of our leading College professors are of Scandinavian or Icelandic origin. In our Legislature we have representatives of every one of our cultures meeting on an equal footing.

(n) What measures should be taken to safeguard the contribution of these other ethnic groups (e.g. teaching of their language in school).



In Manitoba none of these ethnic groups are demanding that their language be taught in school, unless as an extra subject in U. or additional classes for certain special cases. About the only way we can safeguard their contribution is to ensure them that they will not have to learn French against their will. In some cases this is now being done, and is creating a good deal of resentment. That is French is being demanded in some U. courses quite against the will of the majority.

..... EDUCATION

(36) While it is true that education is a matter for the provinces, and Quebec especially has religiously tried to guard this right, yet it may be that the division of authority in Education is now resulting in a Balkanization of Canada, and may indeed be one cause of all this fuss and worry about the durability of Confederation. Further, Quebec insistence that each province shall have exclusive jurisdiction over education, is now defeating the very ideal that Quebec had in mind, at the time of the B.N.A. Act. For it means that in setting up of schools in the N.W.T. or the Yukon the older provinces have denied themselves any chance to help or influence these new areas. All across Canada there is a growing demand for some co-ordination, or central directive, or unifying Federal Bureau, in education and it is predicted that something of this nature is sure to come, whether Quebec likes it or not.

(37) We therefore would suggest to your Commission that in your turn you would recommend to the Federal Government that they should set up a federal Bureau of Education to consist of a council of at least one representative from each of the Provinces. This Bureau should have the task of co-ordinating, advising, assisting in the choosing of curricula and all matters pertaining to education throughout all Canada. It would have to respect the rights of the local departments, but could





initiate programs that would gradually draw the Provinces into one concept of a overall Canadian unity. The Council might arrange for the exchange of teachers from one Province to another right across Canada on a fairly wide basis. Even co-ordination of the teacher training programs, of pensions plans, and so on, might soon develop a new concept of nationhood in this tremendously important part of our national culture.

(38) In regard to the influence of the Roman Church over the education of Quebec, the parent Commission on education in Quebec in 1963 recommended radical changes in their educational policy that would loosen the Church's control over education. Sister Marie-Laurent De Rome, a liberal cleric and a member of the commission, had this to say about the Church in education in Quebec, "Perhaps the weakest point in our education is that we have discouraged original spirits too much, suffocated literary and artistic talents, and made it difficult to express new ideas or lively opinions". (End of Quote)

(39) Through this plan certain things could be accomplished.

(A) Each part of Canada could come to learn the problems of other parts of the country, and would learn that each province has ideas to contribute that would be helpful to the others.

(B) A whole new concept of Nationhood, as against provincialism might be fostered, and people of different parts of Canada could come to think of themselves not as French-Canadians, or English-Canadians, or German-Canadians, but simply as Canadians. If we will do this it can be seen that even in one generation, we will overcome this narrow sectionalism which so plagues us at the present time.

(40) (C) Suppose we take one or two examples of what might be accomplished by this central co-ordination of our educational system. Take a child from each one of our ten or eleven different provinces of Canada, and give each child exactly the same reading, the same history, the same geography lessons, the





same social studies, the same grammar etc, and it can be predicted with some definite assurance, that these children (as a type) will be developed in the same pattern. They will not be Nova Scotians as opposed to Albertans, or Newfoundlanders as opposed to British Columbians, they will emerge as belonging to a larger Canadian concept. They will not be isolated as Quebecers or Manitobans, but just Canadians. We might even suggest that the census taker will soon put us all down as "Canadians", rather than the way it is now.

- LANGUAGE -

(41) So much for Education. Now I would like to make a suggestion as to our Language. I would cite two cases of the amalgamation of language in widely different ages and cultures. First note what happened when William The Conqueror came from Normandy and took over the rule of Saxon England. Norman French became the language of the court, of the government and of the supposedly higher class of citizens. But a gradual union of the languages took place, The language of Chaucer had something of both languages. In the space of about a hundred years the two languages were combined in no one language; That is why we have so many words in English that are exactly the same word as in French. In language a successful linguistic effort could help us in Canada to join our languages together also. To have every part represented we might come up with a vernacular which would not be either English or French, but a mixture of both.

(42) The second illustration I would use would be that of South Africa. We may criticise much that S.A. has done in the passing years. But we learn from the words of Gunther, the world traveler that after a serious attempt to build one language out of two, the people of South Africa have developed the language known as neither Dutch nor English, and it is called by its distinctive name, Afrikkans. Why should we not



be able to do that in Canada. If we had a will for it, we to in this nation could build up a united Canadian speech that would be distinctively Canadian. It would have about one half to be English, about 2/6th French, and 1/6 from other languages that have joined our culture, German and Italian and so on.

(43) How would we go about this? We would suggest the setting up of a select committee representing every part of Canada, say, one person from each provincial area, such committee to draft a new Canadian dictionary of words and terms purely Canadian. Indeed there is already an effort to show that we have a vocabulary in Canada that is different from that used in England or in the U.S.A. Thus a start has been made, even without definite planning for it, and if the newspapers, magazines etc of Canada would help with this planned unification of our languages, in a half a century from now we could have a unity in our speech that would be truly Canadian.

- RELIGION -

(44) In using the term "Bi-Culturism", or even "Culture" itself you are inevitably drawn at once to ask exactly what is "Culture". Culture is both the way people think, that is philosophy, and the actions that result from that way of thinking. Both of these things are included in a people's concept of religion. As you know, we have in our colleges a course on "Philosophy of Religion", This course sets out the fact that behind all art or painting or sculpture or music, in fact all so called Culture depends upon the philosophy behind it. This is as true as Michael Angelo or Rembrandt, or the crucifix or religious calendar on the wall of a farmhouse. Even behind education rests the philosophy of learning.

(45) We mention this to emphasize the fact that when in Canada you mention the word "Culture" you really mean how the people think. Thus different ways of thinking stem from different aspects of religion. So as we investigate the culture or





bi-culture of Canada, we cannot avoid consideration of certain aspects of the Faith, philosophy and actions of the Church of Rome. Take a look at the various communities or districts in our Province of Manitoba where the people have been adherents or members of that Church for upwards of 80 years or more. Our chart shows the actual conditions, economic standards, educational levels, average incomes and so on of a typical French-speaking district as contrasted with a typical English speaking district in this province. (If you wish you might have a study made of the average small town in Quebec as compared to a similarly located and populated district in Ontario.

(46) There must be some reason why on the French-speaking side, the incomes are noticeably lower; Values of average products are lower, in fact again and again we find it to be a poorer district. Also educational standards are noticeably lower, that is fewer graduates of high schools, percentage wise. Fewer students enter University. What is the reason for this? Is it because the people are less intelligent? Not at all. Is it because they are less industrious? Again we say, no. Is it because the land is that much poorer? Not as a rule. Sometimes it is better. No, the reason seems to lie in the nature of the philosophy of the Church of Rome. Some people will not like this, but there it is. The teachings, philosophy education and cultural standards cannot help but show in the lives of the people.

(47) Then to come back to the relationship between Culture and Religion as it affects us in Canada. The first thing we find is that this move for "Separatist action" in Quebec stems from the attitude and teaching of the Church of Rome. This Church has been teaching and preaching, propogating the idea of a separate state of Quebec to be called "Laurentia" for a long time, at least forty years, probably longer. Here is a quotation from that remarkable book, "I Was A Priest", by Vinet, whose writings no one has yet been able to discredit. This is on page 99, I quote, -





(48) "Papineau denounced the priests as the mostly deadly enemies of education and liberty in Canada. He was one of the first men in Canada to understand that there was no progress, no liberty possible as long as the priests have the education of the people in their hands. The whole life of Papineau was a struggle to wrest Canada from their grasp. Today Quebec is just as far removed from a beneficial change in it's system of education as it was a century ago at the time of Papineau. The situation (now) is somewhat more desperate. The priests of Rome have an even stronger hold on the education of the French Canadian. They have succeeded in planting in the minds of many French Canadians, especially in the past twenty years, a separatist education which calls for separating Quebec from Confederation. This new idea is a direct product of Roman education in Quebec. It has not sprung from the minds of Quebecers by chance. It was a well planned policy of Rome. The whole idea was to prepare Quebec, which would be called "Laurentia" under this plan for a possible future Papal state for the Pope. We have often heard bishops and priests in earnest conversation speaking freely of the hope to make Quebec a residence of the Pope, should he be obliged to leave Rome some day". End of quote.

(49) Then on page 101 we read, Again I quote. "This plan of making Quebec a papal state is so well advanced that Roman authorities have even believed that the time had come to elect a French Canadian Pope so that his capture of Quebec territory would be much easier than that of an Italian Pope, through diplomatic pressure" .... "In fact he had well prepared the minds of Canadians on this idea of Separatism and the Papal state for the Pope in the New Laurentia". - End of Quote.  
(Written in 1949).



(50) We also find a statement in the Toronto Star, dated March 25, 1948 in which the report is published giving an interview with the Archbishop of Quebec. Most Rev. Maurice Roy declared that Quebec was willing and prepared to receive the Pope. Here also is quite a lengthy articles published in the newspaper "Le Devoir", in which the paper declares that the only practical way for Canada to become independent is to declare herself a republic. The article goes to say that it will favour the man, the movement and the parties which pronounce themselves squarely for the Canadian Republic. However we will not follow this thought further except to note that all these plans, teachings, preparations etc were thought to be ready by about 1962 or 1963 and so the plan is now unfolding.

(51) The Church of Rome has never been more crafty and long-sighted than in the present issue when it has been able to inspire even some politicians to think that it is their idea. Surely the authorities in Quebec must have quite a laugh to see even Protestant ministers of the Crown scurrying around to learn French, to discuss bilingualism or bi-culturalism, and even to disagree among themselves as to how best they can help the plan of destroying Canada, by assisting this plan in Quebec. Meanwhile the main issue, the master-plan, is quite forgotten (except by the Roman leaders). Namely, the strangle hold the Church of Rome has upon the thinking and education of Quebec. Until that strangle hold is broken it will be vain indeed for our legislators to learn to speak French or our House of Commons to become almost paralyzed by the use of the two languages since so few of our legislators understand French. We are not opposed to learning the French language for those who wish to learn it, but we do feel that no matter how many people learned the French language outside of Quebec, it still would not solve this main problem.





(52) Here then is the important question, - Will the hierarchy of the Church of Rome consider any changes that would meet the rest of Canada at least part way in this matter of bi-culturism?. So far the answer has been in the negative. The Church of Rome never will budge an inch, but expects the rest of Canada to fall all over ourselves to meet her demands. Also the general attitude of the Federal Government as it so often falls into the trap of the Church of Rome is indeed almost pathetic. When the somewhat strident voices of Caouette and Lesage speak out of the political sphere, thereby mixing Politics in Religion, or Religion in Politics, if you like, our Government is being taken into some change of the Constitution or the re-writing of the B.N.A. Act, and this alteration, if ever made, would be suiting the purposes, not so much of these two men, but of the powerful block of Romanist thought which is quite content to set the stage and call the plays from behind.

(53) Let us now consider some of the practices of the Church of Rome in Canada that are generally unacceptable to many people in other parts of this wide land. But because we wish to discuss matters that for some laymen are considered sacrosanct because they are peculiarly the religious aspect of our Culture, let us pause for station identification as it were. I would state that I am giving these statements as a Minister or Clergyman of the United Church of Canada. I speak not for the Church but as an individual Minister of our Church. It is the policy of the Church to which I belong that every Minister or Clergyman stands on an equal basis with every other ordained Minister. Therefore my relationship with the Church is precisely the same as any priest, bishop, archbishop or cardinal in Canada or any other part of the world. For over forty years I have been preaching the Gospel of Christ, and dispensing the sacraments of our Christian faith according to rites and ordinances of our Church and the laws of our part of Canada.





Therefore when I voice any suggestion re the conduct of any other part of the Christian Church in our beloved Canada, I do it not only in all charity and understanding of the problems that beset any Minister or Clergyman or Priest of the Church, but also as one practising Minister to other servants of the Christian Church. Let me also state for any members of the Clergy who are on your Commission that my degrees in College are from the University of Toronto, and also of the University of Manitoba, United College: These include a study of the philosophy of religion in our various Churches together with studies of Augustine, Ignatius, St. Thomas Aquinas, Origin, Loyala and a multitude of others whose teachings provide the background of our Christian heritage.

(54) Since Culture is made up so largely of religion, especially to the great masses of the people of Canada, Bi-Culturism must mean an assessment of the similarities and also the differences between the practice of religion in our local communities. There are many similarities based on the teaching and life, words and actions of our Lord and Saviour Jesus Christ. Also there are many differences based on certain accretions that have crept in over the centuries. Let us consider a few of these accretions.

(55) Many of us object to the way that the Roman Church still clings to and teaches superstitious ideas that impress gullible people and provide a considerable income from credulous, unthinking, often ignorant folk. We do not think that the system of shrines, of monasteries, or nunneries, is a good thing for Canada. The Roman Hierarchy knows very well that the bones of a saint, even though they may produce faith, cannot cure a disease. Why then do they fool the people?. They know that a visit to a shrine will not shorten a penitent's time in a so-called purgatory. It is obvious to an educated priesthood that a certain powder sold will not keep lightning from striking a woman's house. Why then do they sell it for a stated sum?. So with the charms and amulets,



visiting shrines, kissing of rings, sprinkling of water etc. etc. these are quite nauseating to these who put their trust in Jesus Christ, the Saviour of man.

(56) Another is the idea of making people pay money for praying a loved one out of purgatory. Note the authenticated case of a teacher paying a share of her salary for years to get her mother out of purgatory. Even the concept of purgatory itself is not a Christian concept. Every priest know that Christ never mentioned purgatory. But somewhere centuries after the life of our Lord here on earth, the Roman Church discovered this idea which proved to be very profitable. Even mention of it will stir the conscience of many a priest.

(57) There are many educated intelligent people of the Roman Church as well as Protestants, who do not like the idea of a priest professing to forgive sins through the payment of certain sums of money. During the war these "indulgences" were offered to sorrowing mothers whose sons had died in the battles. On payment of money a woman could be sure that her son would escape the terrors of hell, and be admitted to heaven. This type of action turned many against the Roman System. It is the idea behind this that we object to.

(58) We must register our protest against the Romanist idea that seems to think of sex as being inherently evil. We deny that the nun who enters a nunnery is more holy than her sister who raises a family of children. We believe that here is concept that is basically false and hypocritical. We deny that the priest who is celibate is more holy than the Minister who marries a wife and raises a family. Even the idea of celibacy leads to many evils. Everybody knows that every human being has normal instincts of sex, for God has made people that way. Why then does Romanism force a person who becomes a priest to be celibate, and then try to fool themselves and the people that he or she is raised above all sex instincts by becoming a nun or Priest? It may have been a good practice in mediaeval times (although we doubt it), or





it may have been acceptable in Italy, but in a new country like Canada this is an outrage against true morality, and the normal estimate of sex as being a holy and beautiful part of the way God has formed human beings. We also have to abjure the Roman Attitude toward both birth control and also divorce. For further elucidation of this theme we would refer anyone interested the pages 34 to 37 in "I was a Priest" by Lucien Vinet.

(59) We protest against the Roman system of auricular confession which we believe to be anti-Christian, and contrary to the best interests of our people, Let me quote one passage from, "I was a Priest, page 66. "As an ex-priest we can also tell you that these mental tortures imposed upon your souls are not a prescription of the Saviour of Mankind, to obtain forgiveness of your sins, but are pure inventions of men to keep your minds and hearts under the control of a system, the tortuous Roman religious organization". As an explanation the writer adds a further word, "As a priest we had no power to forgive your sin, No priest has such power. Christ is the only mediator between God and man. He alone can give grace and salvation. This is not my opinion but the teaching of Christ Himself" Page 67. (End of quote).

.....

(60) In mentioning these differences in our cultural background, especially in religious matters, we would note that a certain rapprochement of our peculiar differences has been made by the late Pope John, who brought into world ecclesiastical circles a new friendliness, a singleness of purpose and a will to get together that has meant much to change a definitely frigid atmosphere among Christian people. We might ask would it be possible to bring this same spirit of good-will to bear upon the problems of our people on the grass-roots level, that is in our local communities?. We consider th-such a developement would be a consummation devoutly to be wished. To accomplish this there would have to be a good





deal of give and take, of re-adjustment of viewpoints that have been held for a long time. For example, the Church of Rome would have to give up its strictures traditionally imposed upon mixed marriages. The Church of Rome would have to admit and act as though there were other Christians besides those of the Roman communion. This indeed the saintly Pope John would admit when he used the term not Protestants, nor heretics, but "separated brethren".

(61) On the other hand the Protestant Church group would have to discard its traditional wary suspicion of the very name of Romanism, which came out of long years of persecution through the times of the Inquisition and the mediaeval wars. If these things can be reconciled and a new spirit engendered between our various parts of the Christian faith, we are convinced that a new era in the life of Canada can be brought to birth, and the new concept of a United Canada can gradually and surely take the place of the fragmented dis-unity that is the very bane of our present day national life. With this in mind we would quote the words of Charles D.G. Roberts, one of our great Canadian poets,-

Canada, Canada, land of great mountains,  
Lakeland and river land, Land twixt the seas.  
God grant us hearts that are large as our heritage,  
Spirits as free as the breeze.

Geo H. Hambley



## Recapitulation

Certainly your Commission will be convinced that something must be done to remedy the current condition of our multi-cultural pattern in Canada. If you can find no remedy, or can make no improvement, then we are headed for conditions even worse, much worse than they are at this time.

Here are three recommendations I would submit to you,-

(1), In education. A Federal Bureau or Department of Education should be set up by the Government as soon as possible, in Ottawa. Ten different wild horses each bent on his own way, must somehow be co-ordinated, guided, inspired by a common ideal. Balkanization must not be allowed to continue unchecked as at present. To guide wild horses does not mean that you take away their strength, nor should the provinces of Canada lose their individual rights. But surely they can be motivated toward a common goal. Surely some common ideal, say of history, can produce a text book suitable for every part of Canada. Certainly a common reader for a twelve year old child can be the same in B.C. as in Nfld, the same in Nova Scotia as in Alberta, the same in Manitoba as in Quebec. Why not?. Surely some common guide can be given to teacher training all across Canada. If we are to build a strong United Dominion of Canada, here is where we must start. And by all means let us get started.

(2), In Language. This Commission has a unique opportunity to start the process of building a language that we can call "Canadian" and not be ashamed of it. The Normans in Saxon England did it in two centuries. The language of Shakespeare was evolved out of the Language of Normandy and Chaucer. The people of South Africa have built a language called Afrikkans, combining Dutch and English. We can do it in Canada. Why not?.

Our suggestion is that a Commission be set up with one linguist from each province to draft a new dictionary that will be truly Canadian. As a suggestion suppose one takes any group of six words, say names of animals, or plants, or birds etc, of the six





names, 3/6 would be English, 2/6 would be French, 1/6 would be new words brought in from many languages.

This Commission might decide that the names of our days of the week should be the French names. Even the names of the Months of the year, French names, the numbers would be English and so on. Surely a fair division could be effected. If the newspapers, magazines, school books etc would co-operate, it could well be assumed that in two generations we can have a Canadian language. Do not be dismayed because this kind of thing can not be done overnight. But great things grow slowly. Let us not be dismayed because it is certain there will be active opposition to any plan, no matter what it is.

(3), In Religion. Let us aim at a new spirit of co-operation and wider understanding with considerable "give and take" by both the Church of Rome and the Protestant Churches of Canada.

To effect this "rapprochement", several things will be necessary. First the Church of Rome must give up the idea that she alone is THE CHURCH of Jesus Christ. Canadians in the Church of Rome, must realize that there are other "Catholic" bodies besides herself. There were other disciples besides Peter.

Second, The Church of Rome in Canada should relinquish it's claim to a control of education in the schools. Let ust all accept the axiom of the separation of Church and State, and act accordingly. The idea of secular schools being called "Catholic Schools" or "Protestant Schools", is repugnant to the great majority of people in this vast country. Why should it be continued?. Let the Church be the Church,

Third, The Protestant Churches must somehow be persuaded of the good faith of the Roman Church. At present there still remains a deep seated suspicion of the powers of Rome, a suspicion engendered over a thousand years, and it will take much to dispel it. If the Roman Church still tries to control the state, through education etc, this deep-seated suspicion will tend





to grow worse. It even now is probably responsible for much sentiment in Canada that sets our people, one section against another, and is not a healthy phenomenon. But Protestant opinion should be fair too, and should try to understand that abiding ideal of Christian witness given over the years by the Church of Rome.

This brief submitted to the Commission on Bi/Culturism and Bi-Lingualism by Rev. George Henry Hambley, B.A. Minister of Victoria Church, Melita, Manitoba, United Church of Canada. Also Grand Chaplain of the Loyal Orange Lodge Of Manitoba.

Signed, .....Geo. H. Hambley.....  
(Pastor, Victoria Church, Melita)  
Manitoba.



TITLE: "A Brief addressed to the Federal Commission enquiring into conditions of Bilingualism and Bilingualism in Canada."

AUTHOR: Reverend G.H. Hambley,  
Pastor, Victoria Church,  
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Melita, Manitoba, and  
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Brief of 31 pages plus 3 pages "recapitulation"; 5 recommendations.

N.B.  
REMARKS OF ANALYST: (The copy of this brief which is being circulated was prepared by the Commission's staff from the single original which Mr. Hambley submitted. While it contains typographical errors and minor word changes it does not, even in minor details of ideas advanced, misrepresent the original).

The underlying thesis is an identification of the interest in bilingualism and biculturalism with separatism, a separatism which has its overt storm center in the eastern part of Montreal, but which is actually the saturation of a plan on the part of the Roman Catholic Church to set up a latter day "Papal State" within the present boundaries of Quebec.

The brief falls into three parts which are outlined in detail in the Table of Contents. Briefly, these are a discourse of some 15 pages on the present situations in Quebec and Manitoba and separatism as part of a Catholic conspiracy, a 16 page part which answers some questions inferred from the existence of the Commission and deals at length with language, education and religion, and a third part, a "Recapitulation".

ATT: RESEARCH

para. 10, page 4:- "The first science faculty in a French-Canadian University was established only in 1922. . ."  
- ". . . a science option only was introduced into the classical colleges attended by the entire elite youth of Quebec, a bare half dozen years before the first sputnik was orbited."  
(Both of the above quotations are citations from an article by A.C. Forrest in the United Church Observer.)

para. 13, page 6:- "Even yet I understand they do not have an advanced course of Chemical Engineering (in the French-Canadian universities)."

para. 22, page 9:- reference to a train load of refugees from the Red River flood of 1950, not one of whom could speak English. Comment that these people had been breaking the Manitoba school laws for fifty years. It would be interesting to discover whether this is exact and, if so, how it was accomplished.

para. 25, page 10:- ". . . whatever money was sent out to Manitoba, we do not know how much, or by whom, for the setting up of a French Radio station in this province of Manitoba . . ." What station? What is its financial background?





- para. 25, page 11:- reference to an English language German-Canadian radio station in Manitoba.
- para. 28, page 12:- "...a more or less indirect manipulation of our immigration influx (in favour of Roman Catholics)".
- para. 31, page 14:- Implication that Catholic Church did not react unfavorably to a call to the people of Quebec to revolt against the rest of Canada issued in April, 1938 by Rev. Father Pierre Gravel. Was there actually any reaction from the hierarchy?  
 - Statement that there was minimal adverse reaction among French Canadians to the bombing of the statue of Wolfe in Quebec City.
- para. 35, page 16:- (part d) "Legally a member of the (Manitoba) Legislature can speak in French".

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1 - 3





## SUMMARY:

The author's family is of United Empire Loyalist stock and traces its history back to the Huguenots and the Thirty Years War. (para. 34, page 15). He himself is a graduate of the Universities of Toronto and Manitoba with an academic background in the philosophy of religion and in comparative theology. (para. 53, page 28). He is a Minister of the United Church of Canada with 39 years experience in Manitoba (para. 2, page 1) and Grand Champlain of the Loyal Orange Lodge of Manitoba (Recap. page 3).

He believes the Commission "to be a fact-finding Commission, honestly endeavoring to evaluate the trends of public opinion, and our relationship to this movement in Quebec which calls itself bilingual and aims at being bicultural." (para. 3, page 2). Later, he says, "in as kind a way as possible, (that the Commission is) to find facts, not to create them", but the very coming of the Commission to Manitoba "not only opens old wounds that we have tried to heal, but also just starts the battle again and creates an unnecessary resentment." (para. 24, page 10).

### Part I - Discourse

Introduction (paragraphs 1 - 3, pages 1 & 2)

The Situation in Quebec (paragraphs 4 - 20, pages 2 - 8)

The Peace of Paris in 1763 left the people of Quebec in a position where "the historian would say that by all appearances the French people were the winners of the war." But "this leniency toward perpetuating a culture, a system of life dominated by the edicts and the philosophy, the code and the law of The Church of Rome seems to have turned out to be very unwise for Quebec." It has left them isolated from the rest of North America with a culture which was not attuned to the exigencies of the 20th century. This, according to the leaders of some elements in Quebec, was the result of suppression "by the rest of Canada". "Then these irresponsible patriots, so called, claim they will reverse the decision of two hundred years ago..." Their



resentment should be aimed elsewhere. "Let them challenge and alter the intellectual domination of the Church of Rome, both in the cities, in the universities, in the schools, and in the villages of Quebec."

"We hope this Commission will see the point, and tell . . . Youthful Quebec, 'Canada is not against you, Indeed we are for you. We want to assist your freedom. Come along and get in step with the rest of Canada, and we'll go places'."

The Situation in Manitoba (paragraphs 21 - 26, pages 9 - 11)

Because of the diverse ethnic and religious backgrounds of its people Manitoba could not allow separate, tax supported schools, nor could it permit schools to use different languages. Unity would have been impossible in such circumstances. Yet, under pressure from outside the province, some French in Manitoba have continued the use of their language in schools and extra-provincial money has set up a French radio station which only causes resentment among other ethnic groups and leads to disunity. "Our people are not a bilingual people at all, they are multi-lingual. Further than that, our people do not like the continual harping on it, pushing it, striving for it, that the Church of Rome is continually doing, and generally from outside of our Province."

The Catholic Conspiracy (paragraphs 27 - 31, pages 11 - 14)

The attention of the Commission is drawn to "the continual urging, pushing, striving by which the Church of Rome keeps on trying to win the control of Canada." This is not new. It is witnessed by "Les Batailles des Berceaux" (sic), "a more or less indirect manipulation of our immigration influx . . . Here in Manitoba it has at times assumed the role of selecting only Roman Catholics to come as immigrants", and "a lot of other things in politics and education." This broke out in the open in 1962 and 1963 because "higher authorities did not deem the time to be ripe until now".



Peroration (paragraphs 32 - 34, pages 14 & 15)

The attitude of southern boys before the Civil War, as portrayed by Margaret Mitchell, is identified with that of the separatists and Lincoln's "House Divided" speech is quoted. Quebec extremists and their leaders are informed "that there are millions of people in Canada who will never under any circumstances permit or allow the dividing of Canada into two states."

Part II

"Answers to Some Questions Suggested by the Commission on Bilingualism"

- (a) All citizens taking part in country-wide activities should not be expected, in the future, to speak or at least understand the two official languages because this would be imposing the burden of tri-lingualism on members of other ethnic groups.
- (b) Children in Manitoba cannot be taught in either French or English depending on family background because the law prohibits this. However, French can be taught for those who desire it.
- (c) Those wishing to study French should have the opportunity to do so.
- (d) The official bilingualism of the Quebec Legislature is legally available to members of the Manitoba Legislature, but "it is impracticable as well as impossible" for such to apply in Manitoba.
- (e) Federal officials should not be obliged to speak both English and French although this is commendable and desirable.
- (f) The same is true for provincial officials in provinces with substantial French or English minorities.
- (g) The author once had some, but not complete, difficulty in dealing with a French-Canadian artisan. (The Quebecer was bilingual).
- (h) Historically, there is but one nation in Canada, not two. American Civil War is cited as example of indissolubility of a federal union.
- (i) Some political changes are required for fiscal re-adjustment and a shifting of the emphasis in education, but the author's concept of







equal partnership does not lead him to believe in the necessity for constitutional amendment.

(j) Common denominators which underlie our two cultures and upon which we might hope to build some degree of Canadian identity:-

- early history of Canada
- our record in war (Van Doos)
- geographical continuity of Canada
- common danger (the sabotage of wheat, the spy scare, Fenian Raids, danger in war)
- common loyalty to the crown

(k) The situation between the Flemish and the Walloons in Belgium should show us that we must not attempt to alter the status of the national capital which is, after all, a federal capital district in which the two main cultures, and the two official languages are equitably represented.

(l) The mass media of communication (the Canadian Press, the C.B.C. and the National Film Board) could do more to develop in Canada the notion of equal partnership and of our cultural heritage.

(m) Cites a few examples of participation by members of other ethnic groups in Manitoba life.

(n) About the only way in which the contributions of other ethnic groups can be safeguarded is by ensuring them that they will not have to learn French against their wills.

### "Education"

Our present constitutional set up for education may be resulting in Balkanization of the country and "may indeed be one cause of all this fuss and worry about the durability of Confederation. Further, Quebec insistence that each province shall have exclusive jurisdiction over education, is now defeating the very ideal that Quebec had in mind, at the time of B.N.A. Act" for it has cut off the older provinces from the educational systems in the territories and denied the latter help or influence from the former. The author quotes Sister Marie-Laurent, a member



of the Parent Commission, in support of his thesis that Quebec education was too much under the control of the Church. He goes on to detail the benefits of the central educational authority which he advocates and observes that its fruit might well be the extinction of hyphenated Canadianism.

"Language" (paragraphs 41 - 43, pages 22 & 23)

In support of his desire for a unique Canadian language and to prove that such is feasible the author cites the growth of English after the Norman Conquest and the development of Afrikaans in South Africa.

"Religion" (paragraphs 44 - 61, pages 23 - 31)

Introduction (paragraphs 44 - 46, pages 23 & 24)

Culture is both the way people think and the way this leads them to act. Both of these elements are contained in religion and "different ways of thinking stem from different aspects of religion". Thus, to consider the culture of Quebec we must consider certain aspects of the Faith, philosophy and actions of the Church of Rome. The contrast between the standards of living, education, etc. between French and English areas in Manitoba does not favor the French. The reason for this seems to lie in the nature of the philosophy of the Roman Church.

Roman Catholic Plot to Set up Papal State in Quebec  
(paragraphs 47 - 52, pages 24 - 28)

The "move for 'Separatist Action' in Quebec stems from the attitude and teaching of the Church of Rome. This Church has been teaching and preaching, propagating (sic) the idea of a separate state of Quebec to be called 'Laurentia' for a long time, at least forty years, probably longer." Separatism is a "direct product of Roman education in Quebec . . . The whole idea was to prepare Quebec, . . . for a possible future Papal state for the Pope" (foregoing is cited from "I Was a Priest" by Vinet). The Archbishop of Quebec is cited in support of this plan; he told





the Toronto Star that Quebec was willing and prepared to receive the Pope. Further, it must be remembered that "Le Devoir" advocates Canada's becoming a republic in order to become truly independent. Quebec politicians who are in the forefront of the movement for greater autonomy for Quebec are simply dupes of the Roman Church. The problem will not be solved until the Church's stranglehold on Quebec education is broken. The Roman hierarchy is unwilling to meet the rest of Canada halfway on the problems of biculturalism and in fact even intrudes itself into federal affairs through Messrs Lesage and Caouette to suit its own ends.

Differences Between Roman Catholic and Other Christian Churches Caused by Anomalous or Common Beliefs in the Practices of the Former (paragraphs 53 - 59, pages 27 - 30)

The title given to this section explains its gist. Some of the aspects of Catholicism to which the author objects are shrines, monasteries, nunneries, the sale of charms and amulets, the visiting of shrines, kissing of rings, sprinkling of water ("these are quite nauseating to those who put their trust in Jesus"), the paying of money for the praying of souls out of purgatory, purgatory itself, priests professing to forgive sins through the payment of certain sums of money ("indulgences"), the Romanist idea of sex as inherently evil, the many evils to which the idea of celibacy leads (celibacy - "an outrage against true morality"), the Roman attitude toward both birth control and divorce, and auricular confession.

Conclusion (paragraphs 60 & 61, pages 30 & 31)

Notes the rapprochement of our peculiar differences which was made under Pope John and asks whether or not it would be possible to bring this same spirit to bear on our problems at the grass roots level. If differences "can be reconciled and a new spirit engendered between our various parts of the Christian faith we are convinced that a new era in the life of Canada can gradually and surely take the place of the fragmented disunity that is the very bane of our present day national life."





CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-616

The Reverend G.H. Hambley,  
Minister, Victoria United  
Church. (Melita, Near  
Brandon).

WINNIPEG

A. INFORMATION ON INDIVIDUAL

1. MEMBERSHIP

- 1.. UE. Loyalist Stock . . Grand Chaplain of  
the Loyal.
2. Orange Lodge of Manitoba.

2. HOW BRIEF WAS PREPARED.

From writer's own view of

1. Present situation in Quebec, Manitoba.
2. Attempt to answer questions provoked by  
fact of Commission's existence.
3. Personal view on education, language and  
religion.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

Page 1. para 2. "... We understand you wish to know what our  
people of this Province of Manitoba think of  
this movement which is called by two names  
B and B.....

Are you thinking of the Commission as a move-  
ment? Or of the so called quiet revolution in  
Quebec?

Page 4. para 1. "....some 3 millions who try to think they can  
turn back the hands of time and progress....."  
Are you refering to all French Canadians in  
Quebec or to a specific group in Quebec?  
Distribution de la population par origine eth-  
nique, Canada et provinces, 1961: Quebec,  
origine française: 4,241,354. Canada: 5,540,346

Page 7. para 16. Do you really believe that there is nothing  
else in French Canadian culture than "back-  
wardness, mediavel concept of religious philo-  
sophy, insularity"?



Same para.

"..trying to force the rest of Canada to learn French is just plain foolishness....." Who is trying to force the rest of Canada? And for the sake of better education, wouldn't you think that teaching of an other international language is somehow desirable?

Page 10. para 24. "...we are definitely opposed to the idea that if we are taught French therefore we will allow the Church of Rome to gain control of our school system, or our adoption law, of our trustees conventions and our ethical standards ...". Would you say that: that is what has happened to the English minority living in the province of Quebec?

Page 12. para 28. "Here in Manitoba it has at times assumed the role of selecting only Roman Catholics to come as immigrants, never Protestant...." Would you elaborate on this?

Recomm: page 2. para 2.

This Commission is to make recommendations, but cannot decide on any change in education or language. And certainly cannot decide on a new Canadian Language. But even if it could, are you convinced that a new language, 3/6 English, 2/6 French and 1/6 from many languages would simplify our problems of national unity?

#### C. RESEARCH SECTION

p. 11 - 1.

The French station cannot use English in its broadcasts - this was one of the conditions under which it was established. It does, however, broadcast in Ukrainian, German, Italian and several other languages.

#### Division VIIIa

2.

Le B.G.R. nous dit que permis fut accordé d'utiliser une fréquence en vue de servir le groupe minoritaire de langue française. C'est pourquoi CKSK doit diffuser en français, compte tenu du règlement général du B.G.R. permettant aux stations d'utiliser un pourcentage donné de leur temps pour diffusion en langues autres que le français ou l'anglais.

#### Division Mass Media

Recap: p. 1 (p. 32)  
#2. and page 22 #42

1.

Afrikaans is hardly a combination of Dutch and English but rather descends from Dutch. It is one of two official languages in South Africa, English and Afrikaans.



p. 9 - #22      2.

I think it would have been quite a job in 1950 rounding a train load of people from a community in the Red River Valley, and having none that spoke English. I presume the priests were from their parishes and refugees as well.

p. 13      3.

Any religious data on immigration would be appreciated -please cite sources.

Division VIIIa

p. 4-5 no. 10

Re: Science option in the classical colleges

Cependant, les mathématiques, la physique et la chimie étaient des matières obligatoires pour tout B.A. dans les collèges classiques.

July 21, 1965





CONFIDENTIAL

BACKGROUND PAPERS

616  
Brief #: 760-~~639~~

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28-4-65





TITLE: Nil

AUTHOR: The Hellenic Canadian Society of University Graduates

Brief of 13 pages; 6 recommendations

REMARKS OF ANALYST

This brief is concerned largely with the educational position of the Greek communities in the Montreal and Toronto areas. It is felt that more Government support for existing Greek schools should be given and that Greek Orthodox should be represented on Public School Boards generally and the Protestant School Board of Greater Montreal in particular.

The Summary and Recommendations are given in French and English.

The brief also outlines the position of Greeks in Canada generally.

A very positive attitude is taken toward the problem of groups in Montreal who wish more French taught in the Protestant schools.

ATT. RESEARCH

- This brief suggests a definite need for a re-vamping of the Protestant School Board of Greater Montreal. Not being Roman Catholics, the Greek Orthodox are obliged - probably like many other groups - to send their children (3,000 CF, page 10) to schools run by a board on which they have no representation and in which insufficient French is taught. They cannot attend Roman Catholic schools because of the religious problem. Should such groups decide to send their children to French Roman Catholic schools, they must pay fees as non-Catholics whose taxes are paid to the Protestant panel.

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(Summarized)

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## BRIEF

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2 - 3

"Existing Cultures and Languages"

4 - 5

"The Role of the Greeks in Canada"

6 - 9

"Education"

10 - 12



## "SUMMARY"

Pages 2 - 3

The Society was created by Federal Charter on November 20, 1961. Members are of Hellenic origin, residing in Canada, and graduates of recognized universities.

## "EXISTING CULTURES AND LANGUAGES"

Pages 4 - 5

Canada's basic bilingual and bicultural character is recognized. However a greater effort is needed to increase the percentage of bilingual Canadians, through efforts by the mass media, extension of the Federal principles to provincial courts and legislatures and increased student exchanges.

Advantage should be taken of opportunities to develop the potential contributions of other groups as well.

## "THE ROLE OF THE GREEKS IN CANADA"

Pages 6 - 9

Largely as the result of immigration after the Second World War, Greeks in Canada now number about 70,000 principally in Montreal and Toronto.

Early Greek immigrants were poor and were largely in the retail food or other small trades; they nonetheless made a contribution to Canada through their enterprising and constructive spirit.

Succeeding generations have entered the professions and made great contributions in their respective fields. This development will continue to be rapid and sustained.

This dynamic element is not well recognized in Canada, perhaps as a result of the limiting factors which prevented Greece from taking part in early explorations and settlement.

Greeks and other groups are not separate entities but integral parts of the country true to their religions and tradi-

## "EDUCATION"

Pages 9 - 11

Education should be free from prejudice and it may be that in time Canada will modify the confessional element of the educational system which owes its origins to Section 93 of the British North America Act.



Presently Greeks in Canada send their children to English speaking schools. this is particularly true in the Montreal area.

( History has transformed the Section 93 of the B.N.A. Act into a discriminatory measure.

The definition of Roman Catholic implies that Greek Orthodox in Quebec should be included in the Protestant panel; thus, Protestant School Boards in areas with a substantial number of Greek Orthodox pupils should include a representative of the Greek Orthodox. \*

Provincial per capita grants to Protestant and Roman Catholic schools should be studied with a view to their extension to the present Greek elementary schools. In centres where there are no parochial schools, a limit of economic feasibility could be set.

The importance of teaching languages to adults must be stressed.

\* Presently the religious definition of education places the Greek Orthodox in a very anomalous position. They cannot obtain sufficient French at the schools they do attend; they cannot send their children at the Roman Catholic schools because of the religious problem and the added expense involved.





CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-264

The Hellenic Canadian  
Society of University  
Graduates

MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

Members are of Hellenic origin, residing in Canada, and graduates of recognized universities.

2. AIMS

To advance and extend the cultural and intellectual interests of its members.

To further Canadian and Hellenic ideals among its members.

To keep alive among its members the spiritual heritage and educational values.

To encourage and assist its student members.

To improve the image of the Hellenic element in Canadian Society.

To assist the graduates of Hellenic descent in developing their professional careers.

To present and express to the authorities concerned, when appropriate, the Society's point of view on any social, educational or other matters.

3. PREPARATION OF BRIEF

The Committee on Bilingualism and Biculturalism was formed with the following:

E.A. Paradissis  
E. Hadjis  
M. Levis  
B.C. Salamis  
G. Stevens

The summary and the recommendations were presented in both languages.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION



page 4  
para. 3

Q. 1

You believe that "both languages should be allowed in all Provincial courts and legislatures". In a province like Saskatchewan it is often argued that the French-speaking element is only the fourth largest language group in the province, and therefore why should it be given preference over Ukrainian or German?

Why do you think that it should be "allowed" in a province like Saskatchewan and to what degree should it be "allowed"?

page 7  
para. 1

You speak of the number of Greeks that emigrated to Canada and you state that they could speak neither English nor French.

Q. 2

Did immigration authorities inform Greek immigrants that Canada was a bilingual country?

With which language group do they usually integrate themselves?

page 10, 11  
para. 2

Q. 3

You state that Greeks in the Province of Quebec, when faced with the choice of either an English language school or a French language school, usually choose the Protestant English school because of an "additional burden on non-Catholic who send their children to the French-speaking Roman Catholic Schools".

What is this "additional burden" which is not present in English-speaking Protestant schools?

There are three French-speaking Protestant primary schools and one secondary school in Montreal.

Have you ever examined enrolment possibilities in any of these schools?

page 12  
para. 2

Q. 4

You state that "in centers where there are no parochial schools, a limit of economic feasibility could be set, say of thirty pupils of a minority language, to form a class of a regular school".

Would this class provide instruction in that language or would it merely teach that language?

General  
question

Q. 5

Confessionality in schools has obviously caused you some difficulty in obtaining an education.

How would you change the B.N.A. Act so that it take into account your particular problem?



THE HELLENIC CANADIAN SOCIETY OF UNIVERSITY GRADUATES

---

Post Office Box 486,  
Station H, Montreal.

*Good brief on  
Good Country - Hellenic*

The Hellenic Canadian Society of University Graduates was created by Federal Charter on November 20, 1961. Members are of Hellenic origin, residing in Canada, and graduates of recognized universities.

The Society's purposes and activities are:-

- . to advance and extend the cultural and intellectual interests of its members.
- . to further Canadian and Hellenic ideals among its members.
- . to keep alive among its members the spiritual heritage and educational values.
- . to encourage and assist its student members.
- . to improve the image of the Hellenic element in Canadian Society.
- . to assist the graduates of Hellenic descent in developing their professional careers.
- . to present and express to the authorities concerned, when appropriate, the Society's point of view on any social, educational or other matters.





THE HELLENIC CANADIAN SOCIETY OF UNIVERSITY GRADUATES

---

C O N T E N T S

- I. SUMMARY
2. EXISTING CULTURES AND LANGUAGES
3. THE ROLE OF THE GREEKS IN CANADA
4. EDUCATION
5. RECOMMENDATIONS

\* \* \* \* \*



## I. SUMMARY

This brief outlines the role of the Greeks in Canada and points out that their contribution both to the professions and to commerce is substantial. Immigration to Canada of Greeks was slow until the end of the Second World War, after which it increased more rapidly so that there are now about 70,000 Greeks in Canada.

The brief deals mainly with the integration of the Greek, particularly in the Province of Quebec, into Canadian life and there is therefore some emphasis on aspects of education, particularly the study of languages and the natural blending of cultures and backgrounds. A few opinions are also expressed on bilingual and bicultural problems in Canada as a whole.

Our recommendations, however, are confined to matters which affect the Greeks more particularly. The recommendations are made within the context of existing conditions but expression may be given here to a general belief that eventually more far reaching changes are desirable, such for example, as the non-denominational school forming the nucleus of education. The choice of school in such a case would depend largely on the language and culture desired, and would not be affected primarily by purely religious considerations.



A summary of our recommendations is given below. The recommendations are of course discussed in more detail in the text but we do not give proposals for carrying them out. In each case the machinery for effecting our recommendations is already there and needs only the conviction of those responsible to be set in motion.

Summary of recommendations:

- a) that the teaching of English and French languages to the minority groups be extended, and that French culture be made more readily available through French speaking schools.
- b) in matters of education the Greek Orthodox be represented at the policy making level wherever a substantial number of Greek pupils attend schools.
- c) the statutory grants by the Provinces be extended to Greek Parochial schools.

← NON CONFESSORIAL ?





## 2. EXISTING CULTURES AND LANGUAGES

This brief recognizes the basic bilingual and bicultural character of the Confederation as a historical development. This is seen most markedly in the Province of Quebec where there is a large French majority and to a lesser extent in the other provinces, such as New Brunswick and Manitoba, where there are distinct French minorities. It is also seen in Federal recognition which accords equal prominence to the French and English languages in all official communications and publications, and in the attempts of the government to accord equitable representation in office to each of these cultures.

Nevertheless, in Canada, only about nineteen percent of the people are bilingual. We believe that a far greater effort should be made by the English speaking and French speaking groups to increase this percentage, and to understand and accept each other's cultures. The press, television, and radio should all help in this.

We believe that citizens who take part in important country wide activities should certainly speak at least the one language while understanding the other, and both languages should be allowed in all Provincial courts and legislatures.

Cultural exchanges should be stimulated. The activities of student visitors, from one part of the country to another, for example, can be increased in many ways, and work may be



provided during the summer to students from other parts of Canada. Travel throughout Canada can be encouraged by Federal and Provincial authorities.

In addition to English and French there are of course, in Canada, many other cultures and languages, and we agree that advantage should be taken of the opportunity to develop the potential contributions of these different groups.

This brief will deal mainly with the role of the Greeks in Canada, particularly in the Province of Quebec, and ~~make~~ recommendations.



### 3. THE ROLE OF THE GREEKS IN CANADA

The Greeks came to Canada in very recent times. There are isolated cases of Greek contact with Canada beginning with the time when Juan de Fuca (Apostolos Valerianos) in 1592, sailed through the straits which bear his name, between the state of Washington and Vancouver Island. There are also many French Canadians whose names are unmistakably Greek in origin. However, at the beginning of the twentieth century the Greeks in Canada were few and the increase in their numbers was fairly slow up to the time of the Second World War. In the years that followed the Second World War, the number of Greeks who came to Canada increased rapidly. In the last ten years four out of every hundred immigrants have been Greek, and there are today about 70,000 Greeks in Canada, principally in Montreal and Toronto, which each have some 25,000.

In the years before the Second World War, the Greeks in Canada, though very small in number, had already established themselves in communities in several of the main Canadian centres, from the Maritimes to the Pacific. Most of them were in the retail food business, but there were also numbers in the theatre business, food manufacturing, laundry business, flower business and other trades. There were few Greeks in the professions and the number of trades in which the Greeks took part successfully was limited. The reasons for this are easily detected. Nearly all the Greeks who came to Canada were poor. They were unaided when they came here, and in most cases their education was extremely limited.





In addition, they could speak neither English nor French. Yet they did establish solid and flourishing communities and they are almost free of the problem of juvenile delinquency. What therefore was their contribution to Canada? Surely it is to be found in their enterprising and constructive spirit. This spirit, partly natural to them, and partly fostered by ideas, however vague, of their glorious past, infused them with a will to rise not only above the circumstances in which they actually found themselves, but also to reach heights which might appear impracticable to people with lesser inducements to distinction.

We believe we are taking a realistic view of the Greeks in Canada and the history of the post-war period tends to bear us out. Not only have the original Greeks been succeeded by their own sons and daughters who are now accountants, lawyers, doctors, dentists, teachers, architects, engineers and members of many other professions, but the new influx of Greeks has added to this number of professionals, many of whom have contributed to scientific knowledge, and has produced an astonishing number of trades, businesses and services, which are practised or controlled by Greeks. There is indeed now hardly one single line of business or one single profession in which Greeks are not fairly eminently represented. This is all the more remarkable in that the immigrant from Greece continues largely to be poor and practically uneducated.



We believe that the development of the Greeks in Canada will be rapid and sustained. There is every reason to believe this. In every country of the world where the Greek has gone, his qualifications and his services have been outstanding. Where there have been even moderate numbers of Greeks their contribution to the country has been vital. It is well known that in Roumania, in Egypt and in Asia Minor the Greek element was vital to the economy of the countries. It is also well known that the Greek contribution to the maritime services of the world has been and is outstanding.

The dynamic element of the Greeks to which reference is made here is not as yet well recognized in Canada. For historic reasons Greece was unable to take part in the early explorations and settlements of the new world. These same historic circumstances not only prevented her from taking an earlier part in the history of the New World, but brought her in as an impoverished late-comer with all its consequences. At present there is great interest in Canada by the Greeks and this interest is heightened by the fact that many Greeks, in common with other European nations, are obliged to leave countries where they have prospered in the recent past. The ranks of the Greeks coming to Canada are thus swelled by those who are leaving Constantinople, Egypt and African territories.

It is for these reasons that we await the future of the Greeks in Canada with great confidence. We look upon the Greeks and other minorities in Canada not as separate groups,



but as integral parts of the country, accepted universally as such, and yet without forfeiting their religions and traditions. These minority groups are thus a Canadian link binding the English speaking and French speaking groups to the Canadian nation.





#### 4. EDUCATION


Education in a broad sense is reflected in the culture and civilization of a country. This culture, we believe, is higher where there is greater understanding of man and his mission on earth. Such understanding should, as far as possible, be free from prejudice and it may be that in time Canada will modify the confessional element of the educational system here. Less emphasis on the denomination of a school, facilitates the choice of school particularly for the minority groups.

At the moment, however, the confessional basis of education in Canada, stems from section 93 of the British North American Act drafted in 1867. The recommendations of this brief are, therefore, consistent with this fact. They are designed to voice the will of the Greeks in Canada, particularly in the Province of Quebec, to learn three languages - English, French, and Greek. It is true that the Greeks in Canada send their children to English speaking, rather than French speaking schools. In the Greater Montreal area, for example, more than three thousand (3,000) Greek Orthodox children, exceeding five per cent of the total Protestant enrollment, attend the English speaking Protestant schools, and only about 50 attend the French speaking Catholic schools. There are several reasons for this. In the other Provinces the Greeks feel that a knowledge of English is vital in North America. In the Province of Quebec, however, French is considered equally vital and greater allowance for religious convictions would certainly facilitate the decision to send children to French schools. There should, indeed, be no additional



burden on non-Catholics who send their children to the French speaking Roman Catholic schools. The Greeks feel that the teaching of French should be intensified wherever possible-- in the Protestant schools, in the Greek parochial schools, and in adult evening courses.

Section 93 of the B.N.A. Act was designed to protect the Roman Catholic and Protestant rights of the time. However the growth of Canada and the diversity and multiplicity of ethnic groups and religious denominations has changed these safeguards into discriminatory measures.



In the Province of Quebec and for purposes of Education, the position of the Greek Orthodox seems to be ambiguous. The definition of the term Roman Catholic, however, in at least two important recent cases, implies that the Greek Orthodox should be included in the Protestant panel. Since the overwhelming majority of Greeks do send their children to Protestant English speaking schools, we believe that the Greek Orthodox faith should be represented at the policy making level, and we recommend that a seat on the Protestant Committee of the Provincial Councils of Education be set aside for a Greek Orthodox representative. We also recommend that the Protestant School Boards in areas with a substantial number of Greek Orthodox pupils, as in Greater Montreal, include a representative of the Greek Orthodox.



Many Greeks will still feel the necessity for the elementary Greek language schools, at present subsidized by the Greek communities. These schools fulfill the requirements of the Compulsory Education Law and meet the standards set by the Departments of Education. We, therefore, recommend the study of the extension of the statutory grants which the Provinces now give on a per capita basis to the Protestant and Roman Catholic schools. The principle of public support of a private parochial school has been accepted by several provinces.

In centres where there are no parochial schools, a limit of economic feasibility could be set, say of thirty pupils of a minority language, to form a class of a regular school. The parents should have the right to register a child at a non-neighbourhood school if this is to help form that class in a school of another sector of the city which contains a higher percentage of the specific minority group.

Finally, we stress the importance of teaching languages to adults. There are courses in English and French in various centres. More thought, however, should be given to improving these courses and also to publicising them.





5. RECOMMENDATIONS

1. The teaching of the French language should be intensified wherever possible- in the Protestant English speaking schools, in the Greek Parochial schools, and in the adult language courses.
2. An appreciation of French culture should be encouraged by facilitating the enrollment of pupils at French speaking schools.
3. More thought should be given to the English and French courses now taken by adults. The advantages of following these courses should also be advertised to a greater extent.
4. In matters of education, the Greek Orthodox faith should be represented at the policy making level.
  - a) on the Protestant Committees of the Provincial Councils of Education
  - b) on Protestant School Boards in areas with a substantial number of Greek Orthodox pupils as in Greater Montreal.
5. The extension of statutory grants by the Province to parochial schools should be studied, especially as these schools do meet the required standards of education.
6. The possibility of forming special minority language classes within regular schools should be examined.

FOR THE BOARD OF DIRECTORS

G. Stevens, President.

*George Stevens*FOR THE COMMITTEE ON  
BILINGUALISM and BICULTURALISME.A. Paradissis: *E.A. Paradissis*E. Hadjis: *E. Hadjis*M. Levis: *M. Levis*B.C. Salamis: *B.C. Salamis*G. Stevens: *George Stevens*



## 1. SOMMAIRE

Cet exposé décrit le rôle des Grecs au Canada et souligne leur contribution appréciable tant dans les professions que dans le commerce. L'immigration des Grecs au Canada était plutôt au ralenti jusqu'à la seconde guerre mondiale et, subséquemment, elle s'accéléra de sorte qu'il y a maintenant 70,000 Grecs au Canada.

L'exposé traite principalement de l'intégration des Grecs dans la vie Canadienne, particulièrement dans la province de Québec et, en conséquence, il est devenu nécessaire d'appuyer sur les aspects éducationnels, spécialement l'étude des langues et la fusion normale des cultures et de la formation intellectuelle. Quelques opinions sont aussi émises sur les problèmes que créent le bilinguisme et le biculturalisme au Canada.

Cependant, nos recommandations touchent surtout la situation affectant les Grecs. Ces recommandations sont formulées dans le contexte des conditions existantes mais il est admis que, peut-être, des transformations un peu plus intensives s'imposent dans l'avenir, par exemple, les écoles non-confessionnelles formant le nucleus de l'éducation. Dans un tel cas, le choix de l'école dépendrait uniquement de la langue et de la culture désirées, et ne serait pas en premier lieu soumis à des considérations d'ordre purement religieux.



Un sommaire de nos recommandations est fourni ci-dessous. Ces recommandations sont discutées plus en détail dans le texte mais nous n'y exprimons aucune proposition pour leur adoption. Dans chaque cas, le plan pour rendre nos recommandations effectives y est exposé et requiert seulement la conviction des responsables pour se concrétiser.

Sommaire des recommandations:

- a) que l'enseignement de l'anglais et du français aux groupes minoritaires soit amplifié et que la culture française soit plus accessible par l'entremise des écoles de langue française.
- b) en matière d'éducation, que les Grecs Orthodoxes soient représentés au niveau des règlements sur l'éducation, lorsqu'un nombre important d'élèves grecs fréquentent les écoles.
- c) que les gratuités scolaires statutaires des Provinces soient aussi accordées aux écoles paroissiales grecques.





## 5. RECOMMANDATIONS

1. L'enseignement de la langue française devrait être intensifié où cela est possible- dans les écoles protestantes de langue anglaise, dans les écoles paroissiales grecques et aux cours de langues pour adultes.

2. La connaissance de la culture française devrait être encouragée en facilitant l'inscription d'élèves des groupes minoritaires dans les écoles de langue française.

3. Une plus grande attention devrait être accordée aux cours d'anglais et de français dispensés aux adultes. Une publicité plus intense sur les avantages que procurent ces cours serait appropriée.

4. En matière d'éducation, les Grecs Orthodoxes devraient être représentés au niveau des règlements éducationnels.

- a) sur les Comités Protestants des Conseils de l'Educa-  
tion des Provinces.
- b) sur les Commissions Scolaires des écoles protestantes  
comptant un nombre important d'élèves grecs orthodoxes,  
tel que dans le Grand Montréal.

5. L'extension par la Province des gratuités scolaires statutaires aux écoles paroissiales devrait être étudié, puisque ces écoles possèdent le niveau éducationnel requis.

6. La possibilité de former des classes spéciales dans les écoles régulières pour les groupes minoritaires devrait être considérée.



A one-page D R I F F

May 5, 1965  
(my deadline date)

The Secretaries,  
ROYAL COMMISSION ON BILINGUALISM and BICULTURALISM,  
Box 1508, Ottawa.

Submitted by (Father) Anthony S. Henry, O.S.A.,  
Monastery, NOVA SCOTIA.

(Rev.) A.S. Henry, O.S.A.

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Indians and Negroes in a White Man's World :

I have worked a little among both groups over the past several years, and it is my thinking that persons who seek a responsible position as instructor with these minority groups possess an "Empathy Rating" above average to qualify for acceptance, despite other attainments. Unfortunately, it is probably very difficult to discover by a simple test who among applicants for a position are blessed with a huge measure of genuine empathy.

Att

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Loss of interest caused by frustrating ambiguity :

One of the most uncanny factors leading to much bewilderment, confusion and frustration of unilinguals who "give up the idea" of attempting to speak the second language is the fact that the alphabet used in spelling the words of both tongues (French and English) is identical, and yet, an approximation of the sound of the spoken words cannot usually be determined from the spelling. Because of this, much energy is expended in a seemingly futile attempt to achieve an ability which belongs primarily to the few who have "been gifted" with a flair for languages.

The stereotyped unscientific sequence of the letters of our inherited common alphabet does not lessen the burdens associated with the mastering of language skills.

Att

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1203 0122

Submitted by (Name) Henry S. Henry, O.S.A.  
New York, New York

Indiana and Nepes in the State of Indiana

I have worked a little among both groups and have several times

and in my thinking of persons who are in a position as far as

the two groups are concerned as "Indiana" and "Nepes" to the

and in the case of the "Indiana" group, it is a very

different group from the "Nepes" group, and in fact

the two groups are very different in their

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BRIEF to the ROYAL COMMISSION  
on  
BILINGUALISM and BICULTURALISM

7-10-58

BY  
J. D. Hissey, P. Eng., B. A. Sc.

As a result of attendance at the hearing of the Royal Commission on Bilingualism and Biculturalism held in Windsor, Ontario, I wish to submit this brief for consideration by the Commission.

During the hearing several themes appeared with some degree of regularity in the course of the public discussion, some of which were relevant, but most, if not all missed the essence of the entire argument.

It was suggested that the major causes of complaint by the French speaking population of the Windsor area were

1. Lack of a French press in the area
2. Shortage of French broadcast time on the local CBC radio station
3. Lack of French instruction in the public schools
4. A general discontent about unnamed greivances composed apparently by the inconveniences of a racial minority living in a poly-racial environment.

To our understanding, much discussion threw little light on the questions raised and there seemed to be little agreement other than that the area should be made fully bilingual.

I should like to comment on these four points in order.





1. If a particular area has no French press, it is not necessarily because it is suppressed or even discouraged but for the good and sufficient reason that it is not economically viable.

In the City of Toronto there are demands for German, Ukranian, Italian and Chinese publications of considerable size and these demands are met by publications of such size that they are economically viable.

If, therefore, the French-speaking population is either too small or too disinterested to occupy the attention of printers who would be happy to publish in French for a reasonable hope of profit, then there ought not to be an artificially tax-supported press in an area where the French language has the same official status under the B. N. N. Act as Eskimo.

2. The same argument may be used for time on the CBC except that it is already a tax-supported institution. In strict fairness under this principle, each ethnic group should be granted a block of weekly time proportional to its share of the total population served.

I understood from the figures presented by one of the speakers that there are out of a total of 40,000 persons, approximately 5000 who are French-English bilingual and of this same 40,000 total about 2000 who are French speaking only.. This when calculated by proportion entitles the French portion of the population to a maximum of one eighth of available air time and a minimum of one twentieth. In terms of hours this would work out to 15 hours per week maximum and six and one third hours minimum.



To be strictly fair however, there is another consideration to be accounted for. Those who demand bilingualism as a right must by reason of that demand, consider their contribution in dollars for the added costs of the procedure they demand. The added costs of duplicate printing, signs, translations, lost time, confusion and indirect costs in the entire economy ought to be borne directly by those requiring the service and by no others.

This principle is followed by every municipality in Canada in the provision of services required by the residents of the municipality such as roads, sewers, streets, sidewalks, water, sewage disposal, police and fire protection. In these instances it is true that the load is uniformly shared but it is also true that the services are equally shared. A more rigid application of the special demand concept is the Local Improvement Act, under which those who demand extra or special services pay for them directly, e.g. watermains, sidewalks and sewer main extensions. Since the provision of bilingual facilities is expensive, the service where justified and required, should be paid for by those who require it and not made a general charge by taxation on those who cannot or do not use it. In most instances it should not be a difficult problem to determine the cost of a service and to apportion it to those requiring it in an equitable manner. Such assessments of costs are made regularly by engineers in many types of municipal projects.

Canada's high-cost economy will have a sufficiently difficult period ahead in world trade competition without the added burden of duplicating languages in a hemisphere and indeed a world where the trend is to



a common language of politics and commerce, viz. English.

If there is a demand for French press or broadcast time in provinces other than Quebec, these services should be provided on a financially sound basis as are services in other languages. To do otherwise is no more justifiable than the proposal in Scotland to continue the use of Gaelic in official capacity. I reject the idea that anyone has the right to require communication in French outside of Quebec. Under the terms of the B.N.A. Act French was permitted in the Parliament of Canada and guaranteed in the Province of Quebec but was not authorized elsewhere, hence the requirement that this be considered an extra service and paid for as such.

3. Where there is a sufficiently large French-speaking population to require French instruction in the public school, it should be clear that there is a sufficiently large French-speaking population to support a French-speaking public school, and to the supply of such a school for that community there could seem to be no valid objection. If the community were bilingual, then it would seem that the supplying of bilingual teachers in the public school would be a satisfactory and sufficient solution to the problem.

But this is not the proposal which is put forward. We are asked to provide not bilingual Public schools only, but bilingual public schools plus French parochial schools in which the objective is not education but indoctrination in the dogmas of the Roman Catholic Church. It is readily admitted even by Roman Catholics that the quality of education in parochial schools is inferior to that of the public schools and for that reason alone and on pain of the displeasure of their church





many Roman Catholic parents send their children to the public schools.

This alone would be sufficient reason, if no others existed, for rejecting the proposal put forward by the proponents of bilingualism in the public school, but there are others.

1. Those who advocate French instruction in early grades in the public schools are well aware that the supply of bilingual teachers for these grades is miniscule and that the schools would be forced to call upon the services of French Roman Catholic teachers, one of whose objectives would be the instillation of Roman Catholic ideology in the early grades where the pupils are most receptive to such instruction.

2. The cost of providing qualified French instruction in an English-speaking Public School is prohibitive since a specialist is required who must be paid a specialist's salary and has to spread his services over a large number of pupils. The result is that the amount of instruction available to any one student is insufficient to provide any useful proficiency in the language. In the course offered in the eighth grade in Toronto public schools, the amount of solid language content is less than that given in two months in the first year of the High School course. In the Township of Vaughan it was found that to give even this amount of French would require the expenditure of \$ 15,000.00 for a specialist teacher, office space and supplies, travelling allowance and study materials. The idea was quickly dropped as preposterous.

Even in spite of the high cost, I should favour the extra instruction in French if the result were warranted by increased proficiency in the subject in the High School. To determine whether this might be so, I made enquiries of a High School language specialist teacher who has



been teaching French, Latin, Spanish, Greek and Italian for a period of more than fifteen years. He informed me that records have been kept of the progress of those students who have had the "benefit" of French instruction in the public school and that the averages of such students has been below that of students who have not had language instruction other than their own before entering the high school. It would therefore appear that the idea that early instruction in a foreign language makes it easier to learn is a fallacy and that the capacity to assimilate language instruction as well as other subjects increases with maturity. It was the opinion of the teacher mentioned above that the attempt to make the study of French easy had gendered an attitude of disrespect for the difficulty of acquiring a second language which is not heard in daily conversation. Students entering the high school course were therefore less prepared for the difficulties than those approaching it for the first time in the high school and consequently, applying less effort, secured lower marks.

3. Where there is no second language used in the student's home, it is rarely observed that a language course, even at the High School graduate level, produces any proficiency in the language and further, that there is no improvement in the High School level of achievement without the reinforcement of its use in the daily life of the student either at home or in a residence where it is regularly used.

The cost of providing bilingual instruction in all English-speaking schools in Canada could well necessitate a major reduction in the quality of much more important instruction in the sciences and mathematics whose importance today in world commerce and letters is increasing rapidly as is the use of English in the same areas. The French language



as a modern means of communication is not expanding today in world use but rather, contracting comparatively and thus cannot be the international equivalent of English in importance. It is therefore logically indefensible that we should spend large sums on French instruction for millions of students whose use of it will be minimal or non-existent. Could it but be understood apart from emotional involvement, the use of English as a requirement in Quebec would be a favour to its residents since it would make available to them the vast amount of communications in the surrounding sea of English which for the most part, is now closed. It is readily agreed that some benefit would flow from the reverse process of having the rest of Canada learn French but the comparative benefits are not capable of measurement in the same scale.

4. Any racial minority group ought not to be surprised to find certain disadvantages in being a minority. Even the fact that the minority today was not always a minority and long preceeded the majority, cannot reverse the flow of history. In Saskatchewan there are communities which spoke Ukranian until the coming of modern mining and industry and these communities are now submerged by an English-speaking influx . They, the original residents, are, reasonably enough, resigned to the necessity of learningg English. While it is not probable that the adults will ever become fluent in English, it is certain that their children will do so. Further, were I to move to Quebec I should expect to learn French and not to complain that my new neighbours did not learn English when I moved in.

But to come to the real core of the present Canadian dispute we must move to altogether different ground from the superficialities which we have discussed. The matters considered to this point are not the disease but only the symptoms







of an ailment potentially fatal. Attempting to cure it by making Canada bilingual is analgous to treating acute appendicitis with aspirin, - it may or may not ease the pain at the site of the infection but the disease goes on to its fatal conclusion. The fact is that Canada is in the advanced stages of convulsion by a foreign power which demands primary allegiance to itself and by virtue of that allegiance, claims the right to absolve its subjects from their responsibilities as citizens of Canada. This power claims that it never changes; its motto is plain for all to see - "Semper Eadem". For the past one hundred and fifty years it has by various means, been trying to reverse the verdict of the Plains of Abraham and has openly asserted that it will win the "revenge of the cradles". Its reason for ardently desiring the country-wide use of the French tongue, the emasculation of our country's symbols and their replacement with its own is its centuries-old hatred of the British Crown and the institution of parliamentary government which it represents. Parliamentary government was born and nurtured in England and is now adopted with only minor variations, by all progressive and humanitarian countries of the world, including France. This system is founded squarely on the principles of the Holy Scriptures and developed in England by many side tracks and temporary reverses to its present form, which, while not perfect is yet the model for new nations and the best guarantee of fair and good government which we have today. Influenced by reformers of many origins it was this freedom under parliamentary government which broke the power of the Roman Papacy and has prevented its reestablishment in spite of attempts of individuals and nations to destroy it and that Papacy which lays plans in terms not of years, or decades, but of centuries, has never forgotten its wound nor its source.

In our day we live in a generation which knows little of its heritage and cares less, provided it can have two automobiles, a boat, at least one television set



and a swimming pool in the suburban mansion. The policies loudly shouted from Quebec today are not new. The Roman Catholic hierarchy have long been awaiting conditions which in their view are suitable for the success of their designs of re-imposing their sterile control on the people of Canada as a whole. It is somewhat ironical that just when their plans seemed almost within grasp of sure success in a quiet manner that the scheme should get out of control and the battle should become a public one. Roman Catholic control of almost two centuries has been a disaster of the first magnitude for Quebec and will be a catastrophe for Canada should this control be extended.

It is impossible to name a country anywhere in the world today where Romish principles rule that is not backward, impoverished or completely desolate. In spite of the smiling face it presently displays where its hopes are rising, it still persecutes by fire and sword where its authority is unchallenged. Not a few persons who valued freedom more than life have paid for it with their lives at the hands of priests or priest-incited mobs in the country of Columbia within the past two years.

In Canada it has publicly proclaimed its principle - "When we are in the minority, we claim liberty for our practices on the basis of your principles, but when we are in the majority we will deny you liberty on the basis of our principles".

The following quotations are not from ancient historical works but from still-current speeches and documents. Most are from United States settings but all apply equally in Canada as is obvious from the statements themselves.

"What the Pope says is law in this country" - Western Watchman, May 9, 1912,-  
Fr. Phalen

"The supreme Pontiff, by Divine right, has the fullest power over the whole world both in ecclesiastical and temporal matters ". -Cardinal Bellarmine



"Individual liberty is in reality only a dead anarchy". Pope Pius XII April 6, 1951.

"Heretics may not only be excommunicated but justly put to death". Catholic Encyclopedia Vol. XIV p.768.

".. and if necessary we shall change, mend, or blot out the present constitution so that the President may enforce his, or rather our, humanitarian program and all phases of human rights as laid down by our saintly Popes and the Holy Mother Church". "We control America and we do not propose to stop until America or Americans are genuinely Roman Catholic and remain so, God help us." Fr. P. H. O'Brien.

In 1960 the Knights of Columbus filed suit for \$100,000.00 against Mrs. R. J. Timby of Eureka, N. C. for exposing their misleading propaganda in a pamphlet entitled, "Will America vote away her freedom".

Books could be written, and have been written already documenting such quotations, but few people read them and fewer still take the trouble to find out whether these things are so. The Papacy in Canada therefore, rightly judging the temper of the public, sees that the hour for advance at full speed has arrived and the discussions on such subjects as bilingualism and biculturalism are under way. By now the public has forgotten the part played by this same Papacy in attempting to work our undoing in the last war. It has forgotten the false identification certificates issued to young men in Quebec to avoid military service; It has forgotten the real reason for the institution of the "baby bonus" by Prime Minister King; it has forgotten the aid given to our enemies by Catholic southern Ireland and the denial of assistance to our men at the same time; it has forgotten such incidents as the illegal jailing of Baptist preachers in Quebec and such infamous legislation as the Quebec "Padlock Law". The fact that immigration over the past ten years





has been heavily weighted with Roman Catholic persons has further tilted the balance in the favour of increased demands from the hierarchy and we are not unaware that the present ferment is not without assistance from it.

I respectfully submit, gentlemen, that the real battle is already lost since the real issues are not being uncovered for examination. Whether or not anything of value comes of the final report of the Commission, Rome has already won.

If any further concessions are made to Quebec or to French in the rest of Canada, Rome has won. If no concessions are made and nothing is done, Rome has won since she has succeeded in hiding her hand during the debate and lack of action will provide the excuse she ardently desires for more direct action. Rome has won too because the raising of the issues discussed has solved nothing but has brought sharply into focus a division among the rest of Canada which she suspected but about which she could not be sure. She now knows its precise nature and can apply the ancient principle so well used by Caesar of "divide and conquer."

As if these colours in the contemporary scene were not sufficiently dark already, there is the added problem of the saprophytic fungus which feeds on the decaying carcasse of a dead religion. That fungus is Communism. It began in the fevered mind of a bitter, ignorant and worthless Jew and was fastened to the already decomposing ecclesiastical body of the Czarist Eastern Church and spread like a mycelium throughout that unhappy nation supporting it, and from it through every place where Eastern or Roman Catholic principles control until in Quebec it is in a dangerous and advanced state and Ottawa has not been free of its attentions. Rome professes to be the mortal enemy of Communism, but the home of the Papal State, Italy itself among the free peoples of the world has the "distinction" of producing the largest Communist vote in a free election. All the countries of eastern Europe and central Europe, once almost totally Catholic are today Communist. The sequence is no



mere coincidence but a clear case of cause and effect.

The reason for this sequence of events is simple. Man is by nature, a religious animal. The religion of Rome leaves the individual out of direct contact with the God who made him and sooner or later, human personality being what it is, the resulting vacuum must be filled. Man was made for fellowship with God and this he may have through Jesus Christ and through no other means or intermediary (John 5:24; 8:12; 10:9; 14:6; Knox R. C. Translation, Imprimatur Bernardus Card. Griffin, 1954) (Acts 4:12, same translation). Rome teaches that God can be reached by going to the priest who goes to the Pope who goes to Mary who goes to Jesus who goes to God, and that some payment may be necessary to ensure completion of the circuit. Every man finds eventually that this does not work, as could so easily be predicted from the above references, and unless someone with experience guide him, eventually concludes the whole procedure to be a hoax, or at best, the goal unattainable. His hope for the future dashed, he is of all men most miserable. Then comes Communism and confirms his suspicions by declaring that "religion is but the opiate of the people", and an empty fraud. Let us now substitute the proletariat for "righteousness" and the party for "God" and you will be able to experience the fulfillment of your desires. There is no heaven or hell, righteousness is whatever the party dictates, evil is disobedience to the party and the Party can do no wrong.

This is strong medicine for a man who has had his life's hopes and dreams dashed, whose world has disintegrated around him and he is disillusioned by the failure of a Romish God, and rather than drift to oblivion he adopts it and becomes a zealot for the Party, finding for the first time, a purpose in life.



But the end is not yet for this false god is no better than the first so that eventually he is again disillusioned. He still has had no fulfillment of the purpose for which he was made and now, except he find Truth and ultimate reality in Jesus Christ, he hovers between any one of several errors, like a rudderless ship dangerous to himself and to his neighbours, a menace to his family, community and country, an existentialist or beatnik or worse.

It will be seen that I am both a pessimist and at the same time an incorrigible optimist. I have seen men with no hope, no future, no morals, no God, who were ready to end it all turned into radiant, reliable, honest worthy men by a single encounter with Reality when they met Jesus Christ. I myself have experienced that reality and know it is no empty boast He makes. There is hope for Roman Catholics in finding Christ but there must be no interference from men, however well-meaning they may be. But if the present course of events continues in our fair land, I fear disastrous results. There is no hope of solving the problems by Commissions of this or that name or purpose, no solution in appeasement. Acceding to the demands of a spoiled child succeeds only in compounding the troubles and accomplishes nothing. There is but one ultimate remedy for the problem, which, pray God, may be taken before it is too late. That remedy is to ensure that the news of free salvation be made available in a way easily to be understood by every citizen who does not now have it. This is not to say that all men will accept it, for history has amply shown that they do not but history has equally shown that where the right of every man to hear and understand the Gospel has been preserved and where those who believe it live it, no form of servitude can be fastened on that society. Lest someone say I have preached hate in respect to Roman Catholics, let me state that I have given much time and money to make Christ known to them and will continue so to do, but every form of slavery, be it Romanism, or Communism or discrimination of one sort or another







I hate with all my powers. It was just this knowledge of the Gospel which made England great and kept her free and it is in the measure she has drifted from her moorings in this freedom that she has declined as a world power. Canada's star ought to be in the ascendancy in this day of her youth but if the forces and principles of servitude are allowed to prosper we shall suffer an early decline and premature death. It need not be so.

"With man it is impossible,

With God, all things are possible. Matthew 19:26

Having said this, let us not close our eyes to the fact that this is the very thing which the church of Rome has laboured with almost complete success to prevent for these past 300 years. It has hidden behind the argument, all too generally accepted at face value but none the less fallacious, that it is a Christian Church and should be accepted as such by Christians. So long as this basic premise is assumed to be true there can be no hope of progress.

In order that conditions favourable to recovery might be established, it will be essential to establish in fact and not as a legal fiction only, the right of free assembly and free speech in Quebec and other places where Rome is powerful, as it is now in most of our country. Far from restricting Roman Catholics as individuals in their rights it should be clear that it is precisely these people who most need to be released from the chains forged for them by their church. They are not free to associate with other people; They are not free to attend evangelical churches; they are not free to read and understand the Word of God and lacking this basic freedom, all others prove illusory. It is precisely these people, many of whom are unhappy and disgusted with their present conditions and do not know what ails them, whose rights must be asserted and protected. Some of them,



not a few, in fact think that they do God service in restricting freedom of speech, association and worship, but a large enough sampling has been made to show that, given opportunity, they will begin to search for themselves. It is our personal experience that every French Canadian who has become a Christian in the Bible sense of the word, has lost his Anglophobia in a relatively short time.

But it is not the function of any government to establish any variety of religion, as many attempts and their subsequent failures have proved. Authority may properly and effectively require compliance with law in many departments of life affecting human existence but history fails to record a single instance of compulsion, or indeed even of pressure short of compulsion in the matter of religion, which does not end sooner or later in corrupting both the government and the religion and in producing the very cynicism and skepticism which the proponents of such action thought to outlaw. One classic example of this from English history is found in the condition of the established church of England just before the time of John Wesley, a full account of which is discussed in "This Freedom Whence", - J. W. Bready. Other parallels are easily found in European and Roman history.

The true function of government is the creation of, and maintenance of an impartial justice which guarantees freedom for all and special privilege for none, the approximation of which has been the historical foundation of greatness of the British Empire and to a large degree of the United States of America. It was these twin principles which brought these two powers successively to the position of world leadership and to which we in Canada subscribe except where Rome dictates the policy and her people have a loyalty to a state other than Canada. Our government has failed to maintain this



impartial sort of justice where the claims of the Roman church are concerned and we are presently beginning to reap the result.

Our present troubles from Quebec arise from the uncomfortable feeling of the French Canadian who, learning of the freedom enjoyed in the rest of Canada for the first time in his history, feels with a vague chagrin that someone has cheated him but he can't identify the culprit. He is like the man in a large crowd in a public place who has just discovered that his pocket has been picked and his wallet gone. How to get it back!, and from whom? The French Canadian's first reaction, a reflex defense mechanism but perfectly understandable, is to blame his nearest neighbours, who, in this case have been his benefactors, namely those institutions which have invested in and developed his Province and provided jobs for him and indeed without whom he would long since have been starved out of his ancestral heritage. These benefactors, again in a vaguely defined way, are represented by an association in Confederation and he therefore feels he must dispose of both as the source of his tyranny. In this erroneous conclusion the Romish hierarchy has aided and abetted him through many years by repeating at every opportunity that to be Canadian is to be French and to be French is to be Catholic. The sad irony of all this is that there is just enough appearance of truth in the charges to satisfy the curiosity of one who does not have sufficient means or desire to see beyond appearances. For this the individual French Canadian is not to be blamed but rather pitied. No such forgiveness can be accorded the Romish church however. It has bled its devotees white, has built monstrous stone edifices for the pride of its own strength, has allowed its people to live in ignorance, in fact has effectively prevented their every effort to become informed until by means of modern communications it could prevent no longer and then has sat callously by





making no effort to remedy the mess of its own making.

It is encouraging to find a presently awakening conscience among us to the problems of racial minorities and let us hope that this will grow to a place where every person in our land is judged solely by his own worth as an individual and without regard to his family, race, religion or social position.

It is easier, however, to make such a recommendation than to find ways of implementing it. While it can be said that the courts must be impartial, such cannot be the case where a Roman Catholic judge presides at a trial involving a matter with the Roman church. As a Roman Catholic such a judge owes his first allegiance to the church, a foreign political state, and in any case involving the welfare of the church, his judgment is already prejudiced before the trial begins. History records ample proof of this and modern instances are not wanting - witness the Heron case in Val d'Or, the Jehovah's Witness cases, the "Padlosk Law", and the majority of appeals from Supreme Court rulings reversed by Privy Council in London before that right of appeal was stolen from us to our serious loss.

The first step, which I can conceive of no politician daring to take, would be to forbid any judge professing to be a Roman Catholic to preside in any court where cases involving the Roman church were to be heard. This would not deny his right to try other cases in matters involving only the civil law but since in every matter of faith and practice as a Roman Catholic he is bound by the decrees of the church, he is almost certain in every such case to face the decision to disobey the church or to violate the law of the land. It is precisely this alien subjection which must be eliminated. It is entirely incompatible with impartial justice. Were it not for the religious nature of this political power, the reasonableness of this requirement would be



self-evident. No one would give a second thought to the proposal to place an avowed Communist in such a critical place in our land and rightly so. The fact that a man, otherwise qualified, admitted a prior loyalty to Moscow ahead of his loyalty to Canada would instantly and effectively bar him from any judicial position or indeed from any official position until it had been adequately proved that he no longer held such prior loyalty. It is not on account of religious conviction that Rome's subjects are dangerous, but because of their required loyalty to a foreign political power whose history for at least fifteen centuries has been one of uninterrupted subversion, intrigue, murder and every conceivable form of evil that her subjects are not fit to exercise authority in another state. The laws of Rome state that it is no sin to lie to a heretic (any non-Catholic), nor is it wrong to destroy him but rather to be praised. The list of authorities of Rome is too long to quote here but suffice it to say that no official document of Rome has withdrawn the instruction by Thomas Aquinas that heretics are justly to be punished with death. (Magnum Bullarium, Luxembourg 1727) Compulsion in matters of conscience was enjoined on Roman Catholics by the Council of Trent, still in force in the Roman Catholic church, (Sess. vii, Can. 14) and the same Council declared the church immune from authority of any official persons or superior magistrates. A large volume could be filled with quotations from Romish publications supporting the above statements but since this is not the object of this brief the above examples must suffice.

It has been mentioned above that the trouble comes not from the religious teachings of Rome but from its political aspect. This should be qualified also. While I believe, and think there adequate reasons for doing so, that Rome's religious teachings are the polluted spring from which flows the pagan practices and perverted politics, I am ready to defend the right of any Roman Catholic to be wrong if he so wishes. The corollary of this



is that in order to defend his rights, he must accord those same rights to me. It is just this which Rome refuses to do. From this refusal comes the requirement to formulate long and complicated series of laws which attempt to profess a sort of liberty for some, bondage for others and fairness for all. The impossibility of such a proposition is at once obvious. Referring again to the Knox translation so there can be no argument, Romans 13: 1 - 10 flatly condemns the Romish church for its practices in flouting the civil law. It might also be noted that the apostle was not referring to magistrates elected by our form of government but to the cruel and oppressive magistrates of Nero's day who were capricious and venal, appointed for their favours to the emperor. This then becomes the duty of every true Christian,- to obey his country's laws not for fear but because it is right. How then can this organization which professes to be Christian but is not, claim to be in the apostolic succession while not simply ignoring but reversing the instructions of the chief apostle.

It is most certainly not the function of government to prohibit or oppress any form of religion but when any religion usurps the authority of the civil government in fact and attempts to cover its actions by pious words and appeals to tradition, when it attempts to divide a nation for its own benefit, when it insinuates its officials with divided loyalties into the civil government, there can be a full expectation of troubles serious but difficult to diagnose. Such a situation any government will ignore at its peril.

The assumption has been made and given official recognition that the French and English formed an equal partnership in Confederation. This, English-speaking Canada denies. If , as the opening remarks of the Co-president states, this is the central idea of the terms of reference of the Commission, then I can see no way of avoiding a head-on clash of two great forces. This idea





Rome has been assiduously cultivating for at least a century but until the last two decades knew full well that to propose such a philosophy would have brought her only scorn. The proposal of this idea from civil authorities now gives her the assurance that the time has come to assert more vigorous claims. To deal briefly, that claim however, may we ask what part of Canada has been developed (not discovered) by Frenchmen outside of Quebec? Scotsmen, Englishmen, Americans, United Empire Loyalists and European immigrants have all contributed their share but the French have been noticeable by absence. We did not raise the issue of equality, but since it is raised may we ask at what stage of development Quebec was found when the battle of the Plains of Abraham was decided? Were the industries developed by Frenchmen? If so, why the hue and cry that the top jobs in management are held by English speaking persons? If the French did the major part of the development then the shoe would be on the other foot, would it not? No, the facts do not support this claim but Rome has succeeded in having her propaganda sold by the "temporal power". Let us all be warned that after "equality" Rome's next claim is "superiority" and the next after that is "Authority". I enclose an account of recent events in ~~Montreal~~, S. A. as evidence. I fear there will be weeping for our native land when "Authority" is claimed by Rome for if we continue to sow to this wind we shall in due course reap a whirlwind.

If it is true that French Canadians have not received fair treatment under the terms of Confederation, then I would humbly apologize and ask their forgiveness. To the present date however, I am completely at a loss to know wherein is our dereliction. I have asked the question of many persons, "what specific condition have we not fulfilled in our responsibility to the French Canadian?" and to that question I have yet to receive a direct answer. This does not say we have been faultless for I suspect that we have not. Yet, if our sins are so great, how is it that they cannot be easily stated? Again, since the



the question is raised, there are some very definite claims in the opposite direction. Perhaps we should ask why Quebec wanted the "baby bonus"? We do not need to wait for an answer since it is well known that it was a scheme hatched in the Romish hierarchy to funnel funds to their coffers from the rest of Canada. Preposterous? Suppose we check the Dominion Bureau of statistics and find where the greatest number of children per family are found. Quebec. Now this came about some 15 years ago when the same statistics show the greatest number of non-income-tax-paying heads of families also residing in Quebec. Then deduct the number of English-speaking families which have the same average number of children as their comparable families in the rest of Canada and it is soon evident that the great bulk of the payments went to Roman Catholic families, from all the rest of Canada. Now it is no secret that the Romish priests are never shy about asking for money from their parishioners and knowing that the "bonuses" were coming made very certain that the "offerings" were increased by an appropriate amount. Then perhaps we could ask why Quebec refused to carry her share of the last war effort? Her delinquency in this connection was a public scandal which the then Prime Minister kept under cover only with difficulty and promises of more "aid" to Quebec. Perhaps we should ask why Quebec wants to "opt out" of every Dominion scheme which seems to offer less than all benefit and no responsibility? Again the answer to both these questions is indirectly, Rome. These are but a few of the issues which have dirtied the political stream in Canada in recent years. By all means the Canadienne is entitled to equality with other Canadians but let us beware that he is not made more equal than other Canadians.

It will be seen from the foregoing that the problem of Quebec is basically not a political one. It is religious and has always been so. To it there is but one answer which provides a complete solution. That answer is



the Salvation that is in Jesus Christ. But since I am also a realist, I suggest that the immediate step which would be of most benefit would be a declaration of intent on the part of the Dominion government that it intended to provide equal justice for all and that no disputes involving the Roman Catholic church in any way could be heard by a Roman Catholic judge in any court in Canada including Quebec. It may be objected that such a declaration is foolhardy and impossible. In that case, the problem will not go away but will grow till we will have a religious war. Pray God such a thing may never be, but if we would prevent it we must take resolute measures now. Every day's delay makes the effectiveness of the remedy so much the less. Let us remember the statement of the Lord Jesus Christ, "every house divided against itself cannot stand but hath an end", and honestly and urgently seek fundamental issues and not superficialities such as "biculturalism and bilingualism".

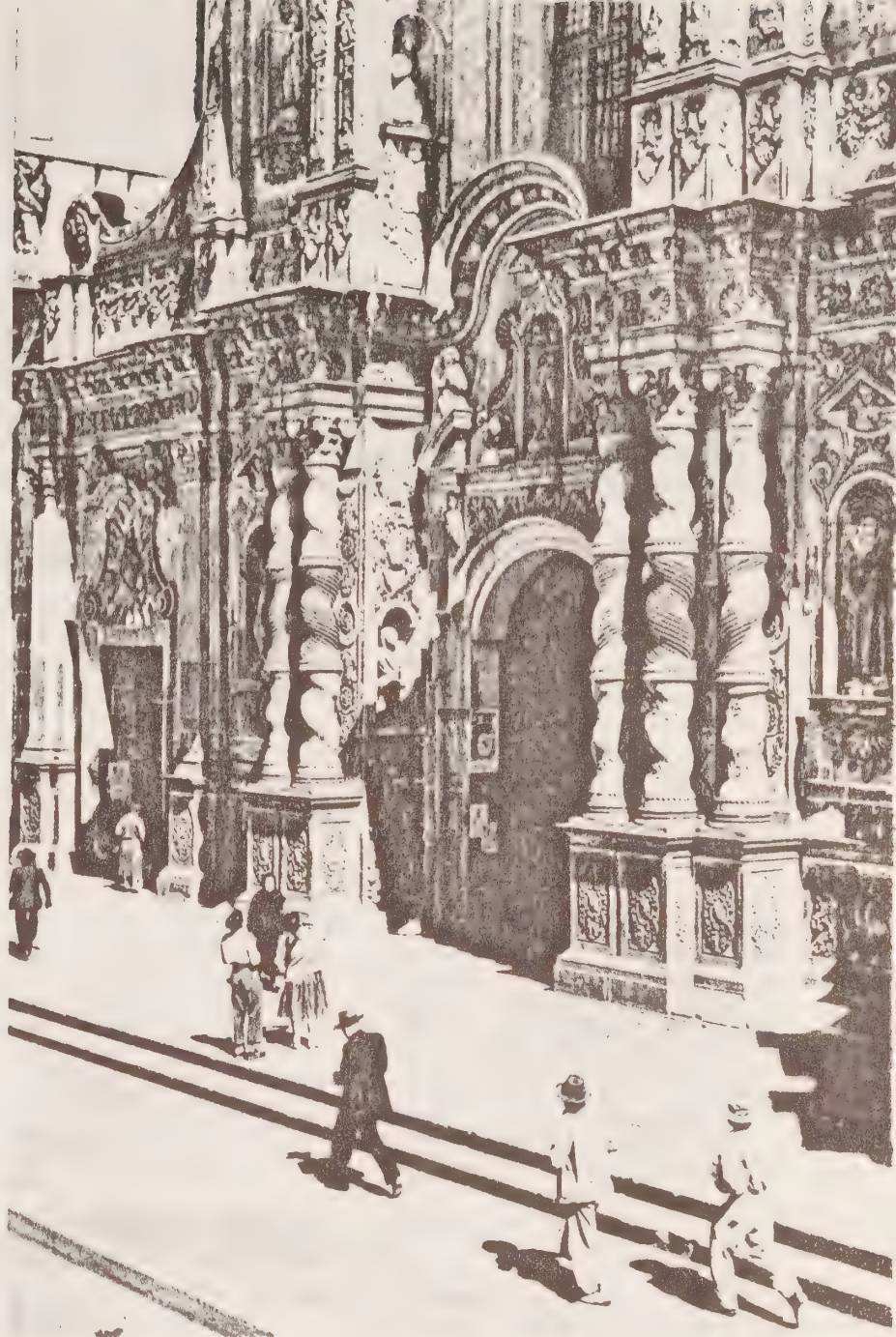




# The Menacing Shadow of Rome

EDNA TOMS, Venezuela

The power of Rome casts long shadows—reaching even to the remote country hamlets of Venezuela. Apparently the "New Look" which she is seeking to display toward her "Separated Brethren" has not yet made its appearance in the town of Urachichi.



AN ORNATE AND POMPOUS FACADE CANNOT HIDE THE DEADNESS WITHIN—NOR DOES IT CONCEAL THE IRON FIST POISED TO STRIKE ALL WHO OPPOSE THE DOGMA OF ROME. —Hans Mann Photo

One of Satan's most effective agents in this corner of Venezuela is the local Roman Catholic priest. He is from Spain and is supposed to abide by the laws of this country with reference to foreigners. However, he has such power over the people that he does just about as he pleases. One day when he could not obtain something he wanted from the police, he threatened the guard on duty, drawing out a pistol from his black robe as he did so. Evidently the guard was not one of his followers, for he gave him a hearty punch in the nose! The guard paid dearly, however, for his action—having to spend some time in jail. What was done to

the priest? Nothing, even though the law forbids the carrying of firearms by foreigners.

The Evangelicals are the chief targets of the priest's attacks, and missionaries are singled out as chief offenders. One day he announced over his loud speaker that our purpose for being in the country was for political reasons. This stirred up anger and resentment among the people toward us.

However his attacks are not always so open and forthright. He has more subtle and indirect methods of opposing us. One Sunday afternoon Margaret Phillips and I went to the town of Urachichi for our usual Sun-

day School and Church Service. We held our meetings in the home of Dona Adela who had been a faithful Catholic up until last January when she became a new creature in Christ. On our way to her house we called in at another home to greet the folks there. Dona Adela had left word for us at this home that we could not have the services at her house that day, because her fanatical husband was down from Caracas for a few days and was acting like a madman. This family, however, only gave us the first part of the message—failing to mention about the husband. Without knowing the cause for Adela's refusal we went to collect our ben-





# THROUGH THE BARRIERS

PHIL BOOTH, Radio Worldwide

## INTO ALL THE WORLD

When our Lord gave His commissioning to His followers, He gave it without qualification. "Go ye into all the world and preach the Gospel." ALL the world. Some time later, Paul wrote to the Corinthians telling them that he was made all things to all men "that I might by all means save some." ALL means.

At any given period in time, God has given the means by which His purposes should be accomplished. And if ALL the world is to be reached effectively, then ALL the means He has provided must be used, through the enabling of the Holy Spirit. As with the printing press, —intended and used by God for the multiplying of His Word—the means are often prostituted by the world. This is true of Radio, which God intends the Church to use to break through the barriers preventing her from going into ALL the world.

## THROUGH THE BARRIER OF POPULATION EXPLOSION

UNESCO and other authorities estimate that the population of the world increases by nearly 50 million annually. From Church and Mission reports, it appears that something like 3 to 4 million new people are reached every year with the Gospel. This is a great effort and often at great sacrifice. All honor is due to the men and women engaged in this work. But what of the remaining 46 million? Has God no means of reaching them? It is little use saying "If the Church were revived, then..." and at the same time leaving out of our reckoning some means by which the living Church can reach these millions.

Radio is the means by which we may speak to millions, and yet each hears as an individual.

## THROUGH THE BARRIER OF POLITICAL CURTAINS

It is impossible to find in parenthesis "(except the closed lands)" in our marching orders. With God, there are surely no closed lands. He is there. But how may He witness to the truth of His Gospel if it is never heard? One out of every three people is now behind some political curtain which is a barrier to normal missionary work. Must we write them off?

No! Radio goes right through political curtains, and expensive jamming is used less and less against religious material. Encouraging reports come out speaking of those who listen, believe, and are strengthened by a real knowledge of a risen Saviour. It is the Gospel of Christ which is the power of God unto salvation—not necessarily a face to face presentation of it. Radio goes—RIGHT THROUGH.

## THROUGH THE BARRIER OF ILLITERACY

In spite of all that is being done by literacy work, there are still anything up to 1300 million illiterates in the world. Most of the population increase is found in the areas with the least educational advantages. Radio speaks to the heart, and uses the imagination. Ministry and instruction can be given continually to groups who otherwise might only be visited once in six months. The battery operated transistor set has opened up a tremendous avenue of ministry. An enlightened mind is able more easily to learn, and some knowledge of the Word of God is a great provocation to learn to read for oneself.

As a handmaiden of the Church, and when properly coordinated to her "ground forces," radio prepares the way for the Gospel as well as bringing many right to the Saviour.

## RADIO WORLDWIDE

God's particular work for the W.E.C. has always seemed to be the ministry of filling the gaps. Other great works of God are blessed by Him but there remains some corner of territory without the Gospel. W.E.C. is drawn to that area. As C.T. Studd put it—"We are Christ's Etc's."

Recently, God began to form Radio Worldwide. Inevitably it took on the same character as the work which now covers some 44 areas of the world with upwards of 800 workers. There are some 35 missionary Radio Transmitters in the world (and others are projected). We do not seek to get our program on them but ask them what kind of programming they need to make their transmissions more effective. A complete broadcasting schedule can't be all preaching, valuable though that ministry be. We are seeking prayerfully to fill the gaps.

This is calling for much preliminary work: being trained and training others. As one of the foundation members of the Evangelical Radio Alliance, we are seeking to serve in Radio Seminars and Workshops. All gifts are used for the work itself, and the full-time workers look to the Lord personally for the supply of their private needs through whatever channel He may choose. By God's grace they seek the Kingdom of God and His righteousness, believing that "all these things" will be added according to His promise.

Above all, we ask the prayer of the Lord's people as He gives it to them. As we create program material of various kinds in several languages, we know our need of being "kept by the power of God."

An informative REVIEW AND SURVEY OF MISSIONARY RADIO may be obtained from our Fort Washington Headquarters, price 50¢, post-paid.





ches at her house so we could meet elsewhere.

When we pulled up at her house, I knew immediately that something was wrong, for her eldest son, who had only recently accepted the Lord, ran out of the house, looking terrified and carrying one of the benches. His father tore down the steps waving a machete and shouting abusive language at the top of his voice. All of the neighbors piled out of their houses to witness the scene. Most of them enjoyed it immensely—being staunch Catholics. The man threatened Margaret, but she stood her ground and answered him back. He then turned to me, waving the machete in my face. In all of my life I had never seen a machete that looked so sharp! With eyes flashing like fire and abusive language rolling out of his mouth, he reminded me of the devil himself.

He said that he had been waiting for us for hours (I suppose he spent those hours sharpening the weapon he held in his hands!). I asked for the other bench, and he brought it out, threw it down in the street and started hacking at it with the machete. Chunks of wood flew into the street. Margaret rushed forward telling him to stop. She bent down to pick up the bench, and down came the machete again—just missing her head. I ran and grabbed the other end of the bench. The man was so surprised at being defied by two frail women that he stood by in amazement and watched us load the bench into the jeep. Surely the Lord was with us, for we were not afraid.

As we prepared to drive away, the man went to the corner of the street where we would slow down to make a turn. It was evident that he intended to slash our tires as we went past him. We foiled his plans, however, by backing down to the opposite end of the street and making a safe getaway.

I wish that this was the end of the story. However, I must report that after we left, he chased his wife into the bedroom and threatened her life. Though she is a tiny woman, she faced her tall, enraged husband bravely and said:

"I do not mind what happens to my body. You may kill me if you wish, but I must make sure that my soul is right with the Lord."

He let her go. Pray that her testimony will touch his hard heart.

How is the priest connected with this incident? He has been exhorting his people to persecute those who have turned away from the Catholic Church until they come back. Adela's

husband is obediently doing his part!

We do not have services in this home any more. Adela is not afraid for herself, but she fears that her husband will do what he has threatened—slash our heads off and leave them on his doorstep, if we dare to darken his door again!

We believe with all our hearts that God has a people for His Name in Urachichi. A few have professed faith in Christ but then yielded to pressure and returned to the "fold" of the Roman Catholic Church. Will you help pray them through?

"Through God we shall do valiantly, for He it is that shall tread down our enemies."



THE SONGS OF ZION ARE HEARD IN THE VERY PLACE WHERE ONCE THE DEVIL'S MUSIC BLARED FORTH.

## Converted Beer Parlor

AL JOHNSON, Venezuela

As we entered the humble, mud-walled house of Marcolina to hold a "barrio" meeting, the jukebox from the beer parlor directly across the street almost drowned out our voices. This was five years ago when we first came to Acarigua. The barrio seemed so hard and unresponsive to the truth. As the Lord opened other doors of service, this barrio was left for the time.

As the work in Acarigua grew and developed into a church, the Lord directed Crucita and her brother Juan to us. They came from that very hard barrio on 16th street—in fact, from the very house of the beer parlor. Along with them came Marcolina. Today there are seven baptized believers from that barrio and others who are in the baptismal class.

Crucita's stepfather, Vicente, found Christ last year and is literally a transformed man. It was from his beer parlor that the jukebox music had emanated five years before. Following his conversion Vicente got rid of not just one, but two beer parlors he owned. While this was a financial loss to him, he has gained spiritually. Because of his obedience his wife, Maria, Marcolina's daughter, has come to Christ.

On Thursday afternoons June has a class of children in the very room that formerly served as the beer parlor. God hallowed the very first meeting in that room with His presence, and five children came to the Saviour. When we needed a black-

board on which to write Bible verses for the children to learn, someone suggested that one of the big beer signs could be converted with some blackboard paint into a medium for propagating the truth of Christ instead of the enemy's lies.

Does this interest you? We hope you will pray with us that others on 16th street will have a spiritual hunger for the Bread of Life. Several of our young people have found the pull of the world too strong for them and have turned aside from following Christ. Praise God for the faithful ones who, in spite of many attacks, have their eyes on Jesus.

FIVE CHILDREN CAME TO THE SAVIOR IN THE VERY FIRST MEETING HELD IN THE TRANSFORMED "PARLOR".







# Can We Match Them?

ROY SPRAGGETT, Viet Nam

On the night of July 3rd a band of Communist soldiers raided a mountain village just three miles from us here at Cam-Phu. Their mission was to abduct Tanong, a twenty-five year old Christian tribesman. The motive behind this abduction is not hard to trace: such tactics terrorize and bring fear to those who would believe the Gospel and thus become associated with missionaries. While Tanong was not a full-time worker, he was a believer who was always present when we preached in his village. He had been a help to us in our language study.

On that tragic night, two men stole into Tanong's house and bound him before he had time to awake. As they led him away into the dark night the Communist leader told the group of terrified tribesmen that Tanong was not a good influence in their village. "While such men live, Viet Nam will remain divided," he said.

The Communists do not distinguish between political and religious movements—especially those that have contact with the West. Both are regarded as agencies for "Western imperialism." Thus these primitive tribespeople who have believed in Christ and had contact with missionaries from the West have become a target for Communist terrorism.

As Tanong disappeared into the night his young wife ran sobbing after him. One of the Communists turned angrily on her, put his revolver to her head, and threatened to shoot her if she didn't return home. It was,

ROY SPRAGGETT PREACHING THE GOSPEL IN A BRU VILLAGE RECENTLY LIBERATED FROM COMMUNISTS



TANONG'S MOTHER, WIFE AND SMALL CHILD, AND BROTHER IN FRONT OF HIS HOUSE.

no doubt, the longest, darkest night she had ever experienced. Would her husband's life be spared and he be allowed to return to her and their baby son? Would he be sent to one of North Viet Nam's cruel prisons to be tortured and brainwashed and be compelled to eke out a meager existence for the rest of his life.

Tanong is not the first Bru Christian abducted by the Communists. There was Yong, so dependable, faithful, and hardworking. We had watched him grow in the Lord. Suddenly he was whisked away. A short while after this, Oi, our valuable informant, was kidnapped while out fishing. And now—Tanong!

The news reached us the following day, and we went immediately to visit the bereaved family. Leaving our shoes at the foot of the bamboo ladder, we climbed up to Tanong's small match-box-like house where we were greeted by Ngat, Tanong's brother. His old mother, painfully thin, sat in one corner. She tried to greet us with a smile, but it broke down halfway into a stifled cry. Tanong's wife sat at the other end of the one-roomed house. She had her back to us and was staring out of the window across the jungle covered hills. Her eighteen month-old son slept on her lap. She made no attempt to greet us.

According to Bru custom, gifts should be brought on such sad occasions. Ngat accepted ours and invited us to sit down on the only mat in the house. A meal had been prepared and left untouched. Ngat retold the events of the previous night.

It wasn't until he had finished that Tanong's wife turned to face us. We saw the traces of prolonged weeping on her young, pretty face and wanted to express our sorrow and offer words of comfort—, but no words could get past the lump in our throats.

It was here that our two-year-old Jenny took over. Up till now she had been sitting quietly on her mother's lap, but now she could contain her-

self no longer. Suddenly she burst into a babble of baby talk and pointed to a lump of rice she wanted. This broke the ice, and soon everyone was smiling. She demanded more, and Ngat obliged. It was at this point that we noticed there were faces at every window. "She's Bru just like us," someone said.

After this it wasn't difficult to talk, and we both comforted them and exhorted them to put their trust in the Lord. We prayed for Tanong and Yong and Oi—asking God to sustain them through every trial and cause them to triumph. For the bereaved loved ones we asked His comfort and blessing.

Three precious Bru seed have been snatched from us and sown into dark soil. According to the spiritual principle of John 12:24 they will be the means of a harvest. These are not to be reckoned as lives lost—either to themselves and their families or to the work here—but rather the means of gain. They have been counted worthy to suffer for Christ and shall enjoy their Saviour's reward. Their families, now weeping, shall be proud and share in their joy. We may have to concede a few rounds to the enemy, but the final victory is ours—Calvary assures this!

This challenge comes to us: can we match their sacrifice?

"Must (we) be carried to the skies on flowery beds of ease,  
While others fight to win the prize  
and sail through bloody seas?"

Will we let atheistic Communism swallow-up the 400,000 tribespeople of central Viet Nam while we casually sing, "The Whole Wide World for Jesus"? No! We must be active to the point of being aggressive—matching sacrifice with sacrifice, zeal with zeal, self-denial with self-denial. Less will result in failure. Our Captain has given us the instruction and example of how to conquer—yet it is the Communist who has taken His teaching to heart!



740-314



## HOCHELAGA Youth Group

BOY SCOUTS OF CANADA HOCHELAGA Sec Scout Group GIRL GUIDES of CANADA  
155 Montreal Pack

DUKE of EDINBURGH'S AWARD in CANADA

Licensed Operating Authority

HMCS HOCHELAGA  
557 Dollard Street  
LaSalle, P.Q.

14 January, 1966.

Brief to the secretary the bilingualism  
and bi-culturalism Commission

It was represented to us by members of the team of sociologists employed by your Commission to survey the Armed Forces that the Commission itself might well be interested in the scope and nature of the activity of the Hochelaga Youth Group and its bi-cultural aspirations.

We had earlier considered the group too small and too specialized to concern the Commission but we now understand that its specialized nature makes it of some interest and relevant to the work of the Commission. We accordingly submit this brief and exhibits and are ready to elucidate or amplify it in writing or by attendance at any suitable time or place should you so desire.

Yours truly,

L.W. Maundcote-Carter  
Chairman Group Council



REPORT TO THE  
ROYAL COMMISSION  
ON BILINGUALISM &  
BICULTURALISM IN CANADA

ON THE ACTIVITIES OF THE  
NORTHERN YOUTH GROUP

IN SILEX  
1930-1935

GRUPE DES JEUNES - YOUTH GROUP













an age group of one sex in complete isolation from the others as it was, of course, equally clear that any separation into cultural groups, even more than a separation of into linguistic-religious groups, would result in failure to achieve the total integrity of formation which is one of the main and most important objectives in the program. Accordingly the decision was made by the leaders to accept and even invite membership of the French-speaking children who wished to participate, and to provide for their participation in their own language. Initially this was conceived rather as bringing them into inter-action: English with French and French with English, and the use of French in the activities of the group was introduced as a means of achieving this end.

In the following year this policy became a much more definite one and with strong support of the parents of members and interested parties of both cultures a definite group policy was established to make its operations bilingual; that is to say with activities carried out in both languages but not in every instance with a concurrent translation although this was envisaged and is carried out as part of the functional operation of the group. Each language has, as far as practicable, an equal status in the group and no prestige position is associated with one language alone. Since this was adopted as a specific policy some difficulties have, of course, being found in implementing it as fully as is desired, but by stressing the formal equality of status of each of the languages there appears to have been little misgiving in the minds of the participants regarding the status of each.

It was from this time on that the French Language Catholic parish of Ste Catherine Labouré, LaSalle, in which the sponsoring naval establishment is situated, became more closely associated with the programme and because of an increase in the number of naval personnel under training, which required all the space up to them regularly available for youth activities within the naval establishment, most regular activities have taken place in the local catholic schools, gratuitously provided by the LaSalle Catholic School Commission; and the parish church has tended to be the focal point of the activities rather than the naval establishment. The number of parents nominally French speaking (a difficult



definition in an area characterized by French-English marriages and children of the same family attending different language schools) sending their children to the activities began to increase but they did not, at that time, engage in any supporting activities although they made their endorsement of the project known, so the conduct of activities and programme planning remain centered in the hands of the original adult leaders towards whom a close loyalty from children and parents grew up. About this time the movements for political separatism and linguistic and cultural identity began to be vocal, but these had very little overt effect on the group and its development. Until this time, and indeed until a little later, the leadership and administrative support at the adult level had come mainly from persons of non-French-speaking-Quebecois origin, English, Scottish, Danish, French (from France) and English-speaking-Canadians origin although about 50% of the young people within it were French-speaking-Quebecois and the leaders generally spoke French as a second language.

Some opposition, both overt and covert, to the continuance of the group along the lines of two language operation first arose at this time. The Boy Scout district officials, English-speaking and generally conservative, who had at one time professed themselves well satisfied at the bi-cultural developments within the group, now expressed misgivings, and delayed action on the formality of the annual reregistration of the male members of the group with Boy Scouts of Canada so that membership in that organization and the rights to use its insignia and services lapsed for a short while but were restored in response to a vigorous demand by the group.

Subsequent information suggested that there was reluctance among the officials concerned to refuse continuance of membership specifically because of the two language operation alone but that they, being generally of the opinion that the traditional divisions of the community into English language protestant, French language catholic and Irish were valid and viable, wished not to accept the implications of an integration of these groups, and the delays resulted from the difficulty of reconciling these opinions and determining on a course of action limiting or eliminating the innovations of the group that would be socially defensible in the light of the cultural aspirations manifest at that time.





This problem of maintaining membership in Boy Scouts of Canada, necessary to make full use of the program resources, and continuing two language integrated operation was ultimately solved but by registration within the adjoining Boy Scouts of Canada "district" the officials of which, after due deliberation, accepted the group as a bicultural and two language one. From then on the bicultural nature of the group became more and more a conscious reality in which a careful balance of English and French language was maintained, even gaining, after initial query, formal approval by the local Jean Baptiste Society.

An influx of French speaking boys into the Sea Scout Troup last season has weighted membership in favour of the French Quebec culture, while the Wolf Cub Pack is weighted towards the English language Quebec culture. In the current season (September 1965 to August 1966) both sections have recruited French-speaking Quebecois leaders to assist in the activities. There has been, in fact, during the last year a noticeable increase in the French-speaking Quebecois assistance at all levels and in all functions. The group is now generally recognized as a two language one group distinct in kind from English language or French language groups and the general concensus of opinions, which have been specifically sought from the parents of members and adults functionally associated with the group, is that such an arrangement, in this community at least, is highly desirable to bring the French-speaking and English-speaking children, separated in different schools and, nowadays, to some extent, different churches even within the same religious group (which in this area, is predominantly Catholic), and offers a solution to the cultural problems of the future. It would seem that what is esteemed is not an equal use of or equal facility in the two languages but rather an express and palpable definition of the equal status of each so that a French-speaking person is prepared to speak more English than French in a given situation, providing he feels there is due recognition of the French language as being equal in status to the English, or conversely, but unfortunately less frequently, for an English-speaking person. There is no indication within the group, which currently comprises a hundred families and has over the period of its existence been of service to close to five hundred, of linguistic or cultural exclusiveness among its members. On the other hand there is some



evidence of this on the part of the national institutions providing the program which is being followed, for, as has been mentioned, one operative unit of the Boy Scouts of Canada has made this, in effect, a quasi-official policy. The other unit, which accepted our bicultural aspirations, while relatively generous in honouring its undertaking, shows no signs of furthering this development within its organization peripheral to this group itself.

The parents of members, particularly those active in the administration, have discussed furthering the work of community integration by starting other similar groups within this area, but these plans have been realistically postponed because of the difficulty in getting even sufficient adult assistance for the groups in hand. The Boy Scouts of Canada organization at a higher and wider level than that of this district, (LaSalle, St. Pierre and Lachine), takes no functional cognisance of the group's mode of operation, contending indeed that the agreement of the early 1930's forming la Federation des Scouts Catholiques, requires that all French speaking catholic boys should join groups sponsored by that body, and English speaking catholics and non catholic boys should join groups of Boy Scouts of Canada. This, by implication, would endorse separatism, and if boys of the other language are accepted, as in practice they are, tacit subordination of their own to the other language. It leaves unsolved the problem of how to divide children among French and English; for example in a family in which the father, bilingual, spoke French first; the mother bilingual, English first, both have attended schools in each tongue; some of the children attend English, some French school and worship in English and French parishes indifferently. The feeling of the leaders and the parents of the HOCHELAGA group is that the invisible wall of separation that causes Jacques Leblanc to play within ten yards of Johnny Brown without ever playing or associating with him must in the interest of the community be avoided. This happens even today between English and French on the same street and seems categorically to be an evil striking at the heart of community development. Besides these considerations, however, an economic interest on the part of many of the parents in wishing their children to be active members of a group employing both languages. They frequently allude to it and to the desirability



of their children being masters of both tongues, but each parent has on express questioning indicated that it is most desirable in other respects that their children attain friendship and understanding wider than the exclusive cultural group can give.

The needs of the community and the children within it and the views of the parents (for the most part the same people as the parents of the boys) are of course no different in the case of the girls. Unfortunately the picture of the group's association with the national organization, Girl Guides of Canada, is a little different. Not only does there appear to have been more opposition among their administrative hierarchy to coordination of age/sex group activities but there appears to have been opposition in religious and cultural form to the continued operation of the group along its line of integration. This opposition has not been formally expressed in such terms and assumptions are made on deductive inference and informal information from parties close to these officials. Certainly there is little doubt but that the majority of officials and local leaders within this movement define the environment in the traditional three groups of French catholic, English protestant and Irish, and appear devoted to maintenance of that status quo more by neglect of reassessment of the environment than by conviction of the functional adequacy of the classification. There would appear to be above all else an extreme rigidity in the administrative system of Girl Guides of Canada deriving not so much from the rules, which are well framed and all embracing, but from local shibboleths and traditions which often appear to be counter to the contents of the rules themselves. There appears to be so little comprehension of the community and its needs that even the enormous increase in population over the last five years is not functionally recognized and the fact that the community is, uniquely, half English and half French seems to be ignored with a serene indifference that virtually defies description. The principal objection to recognition of change would appear to be the administrative reorganization that so doing would require, so the group formerly raised the issue of the language with some deliberation, over the training of two new leaders for the Brownie Pack who, despite complete bilingualism in speech, lacked it in written language. French language training was not made available to these leaders on the grounds, it would





seem, that it would require exercises of discretion and innovation in the current local application of the training system in which French language training is given separately for leaders of French language packs, organized within a fully French speaking administrative system, although French language training texts are fully available and it was permitted to these leaders to respond to written questions in either language, so that there is no effective equality in recognition of language status, French, being held functionally subservient to English. It is the general opinion of the parents of both cultures, informally but frequently expressed, that the local Girl Guide authorities are opposed to the operation of the group in its present form but lack the courage, and probably support from the authority above, to make a stand against it on these grounds. It seems beyond question that an English language non-Catholic orientation of a group is the norm preferred by the local authorities and the somewhat flimsy and irrelevant reasons periodically given for not permitting the formation of the Girl Guide Company, which has been under discussion since 1960, are probably less the true cause of the negation than its estimated potential divergence from this norm.

Since both aspects of integration are felt to be necessary in a community service it is no more possible to divide the children of the community functionally by culture and language than to divide them by age and sex without diminution of the value of a programme, such as that conceived by Baden-Powell, designed to form the total citizen, the full man. The relevance of this to the current brief, however, is that the view that cultural divisions are comparable to age or sex divisions and are similarly weakening to the community has been expressed by each of the parents all of whom have been interviewed. Although colour, language, religion and age/sex groupings form convenient parameters for classification as natural attributes it is, we think, a perversion of their nature to use them as barriers to separate rather than coordinate and integrate the functional varieties within the groups, while it is not denied that it is functionally efficient to group children and adults for some specific purposes of training or formation if the grouping is associated only with the relevant function and if the perspective of the whole is never forgotten and the relations with the whole and with any other groupings never lost.







It is thought that there are few other institutions so specifically seeking a Canadian cultural integration which is not at the same time a diminution or absorption of one culture by the other, so that the product might very well be neither a French nor an English Canadian but a "bilingue", or simply a Canadian. An anecdote may well illustrate the point. Recently in order to facilitate the teaching of Christmas carols in the second language of the children it was desired to divide the group into two parts to coach the French in English and the English in the French carols they were to sing. The children were asked to identify their mother tongues but a small number of children were left over not having signified either. The leader asked them "Well, are you English or French?" and received a reply "We are sorry, but we don't know". These children in fact share equally in both cultures and if the child who made such a reply is, perhaps, rather above the average in intelligence it nevertheless represents, in our opinion, an achievement for the parents and the community; and an objective for which the group is striving.





BACKGROUND PAPERS

Brief #: 760-639

Home and School and  
Parent-Teacher Federation  
of Manitoba, Inc.

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

8,000 members in 146 local associations.  
Voluntary and lay.

2. OBJECTIVES

1. Child welfare, youth and education.
2. Link of understanding between home and school.
3. Interpret school to community at large.
4. Enlighten public opinion on matters of education.

3. HOW BRIEF WAS PREPARED

1. By a committee of 6, headed by Mrs. Marcel Marier (Federation Vice-President)
2. Included in Committee: members from the 2 major cultural groups plus representatives of "New" Canadian Group.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

- |     |     |    |   |
|-----|-----|----|---|
| p.2 | III | g) | What would make constitutional amendments "inevitable"?   |
| p.2 | III | h) | Which provisions? What form of dialogue do you recommend? |
| p.2 | III | k) | Details?  |
| p.2 | III | l) | How?  |
| p.3 | III | m) | Examples of inaccurate reporting?                         |

C. RESEARCH SECTION

You have stated very correctly that appreciation of languages in general must be developed if we are to see a meaningful increase in the study of languages of the Canadian ethnic minority groups; would you care to elaborate, and offer us few examples of means leading to the appreciation by the public at large.



Your Federation would like to see encouragement given to people who wish to perpetuate their mother tongue; at the same time the Federation scrupulously avoids any mention of the financial support given to ethnic language classes and coming from the public purse. Are we to interpret this omission as Federation's policy in this respect?

Even a cursory glance at data pertinent to language preservation by Canadians seems to indicate a fairly fast rate of disappearance of the linguistic skills among Canadians of other origins, other than French and English. This fact seems to suggest that any support of other languages without the government support has little chance to succeed.

Division VIIIa

28-4-65



Addend  
160-639

PRIVATE SCHOOLS IN MANITOBA  
AT ~~APRIL~~ 1st, 1965.

This list is prepared from monthly returns made to The Department of Education pursuant to the provisions of The School Attendance Act.

NAME OF SCHOOL	NUMBER OF CLASSROOMS	GRADES TAUGHT
<u>BRANDON:</u> St. Augustine	7	I-VIII
St. Michael's Academy	5	IX-XII #
Sacred Heart School	4	I-VIII
<u>CHARLLEWOOD:</u> Convent of the Sacred Heart 2799 Roblin Blvd.	15	I-XII
<u>EAST KILDONAN:</u> St. Clement Hazeldehl & Watt.	4	I-IV
St. Alphonsus 345 Munroe Ave.	14	I-VIII
<u>FLIN FLON:</u> Sir Maurice Roche 163 Centre St.	4	VIII-XII
<u>FORT GARRY:</u> St. Johns Ravenscourt School for Boys, South Drive	17	I-XII #
St. Maurice 1645 Pembina Hwy.	9	I-VIII
<u>GREYNA:</u> Mennonite Collegiate Inst. Box 39, Greyna	6	IX-XII
<u>GROSSE ISLE:</u> Rock Lake Colony School	1	I-IX
<u>LYNN LAKE:</u> Laurie River Sherritt Gordon Mines Power Site	1	I-VIII
<u>NORTH KILDONAN:</u> Calvin Christian 245 Sutton Ave.	5	II-VII
Knowles Home for Boys Lot 41, North Kildonan	4	I-IX
<u>ROBLIN:</u> St. Vladimir's College	3	IX-XI #
<u>SELKIRK:</u> St. John's Cathedral Boys' School	7	VI-IX

# Residential facilities for certain grades.

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CORRECTIONS to be made to PRIVATE SCHOOLS IN MANITOBA AT  
JUNE 30, 1963

p.2 Juniorat Ste Famille 3 classrooms grades VIII-X  
p.3 St. Mary's Academy 15 grades V-XII

p.3 add:  
Convent of the Sacred Heart 12 Kdgtm.-XI  
86 Westgate

United College, 515 Portage Ave. 6 XI-XII  
p.2 TRANSCONA only Assumption schol can be classified as "religious  
and cultural" but not St. Joseph the Worker  
nor Blessed Sacrement.





| NAME OF SCHOOL                                                 | NUMBER OF CLASSROOMS | GRADES TAUGHT |
|----------------------------------------------------------------|----------------------|---------------|
| <u>STEINBACH:</u> Steinbach Bible Inst.<br>304 Mill Street     | 4                    | X-XII         |
| <u>ST. BONIFACE:</u> Holy Cross<br>300 Dubuc St.               | 12                   | I-XI          |
| Juniorat Ste Famille<br>340 Provencher Ave.                    | 3                    | VIII-X        |
| Langevin Preparatory School<br>210 Masson St.                  | 8                    | I-VI          |
| St. Boniface College                                           | 5                    | VIII-X        |
| St. Thomas More<br>Birchdale Ave.                              | 4                    | I-VI          |
| <u>ST. CHARLES:</u> St. Charles Academy<br>St. Charles         | 12                   | I-XII #       |
| <u>St. JAMES:</u> St. Ann, 271 Hampton St,                     | 3                    | I-VIII        |
| <u>ST. VITAL:</u> Christ the King<br>847 St. Mary's Rd.        | 6                    | I-IX          |
| St. Emile, 550 St. Anne's Rd.                                  | 5                    | I-VI          |
| St. Eugene, 1011 St. Mary's Rd.                                | 9                    | I-VIII        |
| Ste Marie, 29 DesNeurons St.                                   | 5                    | I-VIII        |
| <u>THE PAS:</u> Sacred Heart<br>Box 427, The Pas               | 12                   | I-XII         |
| <u>TRANSCONA:</u> Assumption, 431 Rosseau E.                   | 4                    | I-VIII        |
| St. Joseph the Worker, Brewster St.                            | 4                    | I-VI          |
| Blessed Sacrement                                              | 6                    | I-VIII        |
| <u>TUKEDO:</u> St. Paul's College High School                  | 12                   | IX-XII        |
| <u>WASHOA BAY:</u> Evangelical Mennonite<br>Conference College | 1                    | IX-X          |
| <u>WEST ST. PAUL:</u> St. Benedict's Academy<br>Middlechurch   | 5                    | VII-XII #     |

# RESIDENTIAL FACILITIES FOR CERTAIN GRADES



| NAME OF SCHOOL                                                                | NUMBER OF CLASSROOMS | GRADES TAUGHT |
|-------------------------------------------------------------------------------|----------------------|---------------|
| WINNIPEG: Balmoral Hall School for Girls, 71 Langside St.                     | 14                   | Kdgtn.-XII #  |
| Canadian Nazarene College<br>290 Church Ave.                                  |                      |               |
| Holy Ghost, 341 Selkirk Ave.                                                  | 9                    | KDGTN.-VIII   |
| Immaculate Heart of Mary School<br>650 Flora Ave.                             | 9                    | IX-XII        |
| Mennonite Brethren Coll. Inst.<br>173 Talbot Ave.                             | 7                    | VII-XII       |
| Our Lady of Victory Memorial<br>227 Arnold Ave.                               | 8                    | I-VIII        |
| Peretz Folk School (2 schools)<br>601 Aitkins St. and<br>Teakwood & Jefferson | 15                   | I-VII         |
| Ramah Hebrew: 1.Herzlia Academy<br>Brock & Fleet St.                          | 19)                  | I-VI          |
| 2.Shaarey Zedek Day School<br>Lanark & Grant                                  | School }             | I-IV          |
| Rosh Pina Day School<br>123 Matheson                                          | 3                    | I-VI          |
| Sacred Heart, 614 Bannatyne                                                   | 12                   | I-IX          |
| Seventh Day Adventist Academy<br>Nairn & Grey                                 | 3                    | I-X           |
| St. Edward, 800 Yarwood Ave.                                                  | 8                    | I-VIII        |
| St. Gerard, 40 Foster St.                                                     | 7                    | I-VIII        |
| St. Ignatius, 925 Jessie                                                      | 16                   | I-VIII        |
| St. John Brebeuf, Fleet & Renfrew                                             | 13                   | I-VIII        |
| St. Mary's Academy<br>550 Wellington Cresc.                                   | 18                   | V-XII         |
| St. Mary's School<br>356 St. Mary's Ave.                                      | 8                    | I-VIII        |
| United College, 515 Portage Ave.                                              | 6                    | XI-XII #      |
| Westgate Mennonite Collegiate<br>86 Westgate                                  | 5                    | VII-XII       |
| Winnipeg Hebrew, 427 Matheson<br>Joseph Wolinsky Collegiate<br>437 Matheson   | )<br>27)<br>)        | I-XII         |



TITLE: Submission... To the Royal Commission on Bilingualism and Biculturalism

AUTHOR: Home and School and Parent-Teacher Federation of Manitoba  
Incorporated

Brief of 10 pages plus appendices ; 17 recommendations

REMARKS OF ANALYST: This short submission consists largely of recommendations. A French translation of the summary of recommendations is provided.

The authors recognize the unequal nature of the present partnership between the founding peoples. Recommendations are made with a view to removing these inequalities and implementing such provisions as exist in our constitution providing for an "equal partnership"; but the authors argue forcefully against any hint of coercion on the educational and administrative levels.

The brief recommends that "children everywhere in Canada should have the opportunity to be taught in either French or English ... where the "other official language predominates ... (provided this is) ... administratively possible ..."

Canadian "multiculturalism" must be taken into account by providing for other languages on an optional basis, and by textual recognition of the contribution of immigrant cultures to the Canadian heritage."

ATT.: RESEARCH

----- The information contained in Appendices Nos. 2 and 3, and in the letter of transmission may be of interest to any person doing research into the present status of the Manitoba educational system.

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APPENDICES ("Supplementary Information")

1. Statement of Policy and Record of Resolutions of the Manitoba Home and School and Parent-Teacher Federation Inc. 1955-1964.
2. Hon. W.J. Lindal (Mr. Justice) "Canadian Bilingualism and Biculturalism" - Background material prepared for the Alumni Association, University of Manitoba, March 7, 1964.
3. Private Schools in Manitoba at June 1963, Prepared from Manitoba Department of Education Monthly Returns
4. Letter of Transmission.

*M. L. L. L.*





The Manitoba Home and School and Parent-Teacher Federation has 8,000 members in 146 local associations. The brief was prepared by a committee of 6 headed by Mrs. Marcel Morier, Federation Vice President; judging from the names of its members, the Committee included representatives of the two major cultural groups plus representatives of "New" Canadian groups.

SUMMARY OF CONCLUSIONS

Page 1-2

The brief asserts that an unequal partnership "exists"; and that constitutional provisions for equality have been "inadequately implemented"; opportunities "to learn French, English and/or "third language" should be provided".... but ... "there should be NO COERCION"; ... "intercultural" communications are unsatisfactory;... our cultural heritage from the "two founding races" and ... the "third group" should be preserved;... there is a real need for ... (dialogue).... between these cultures."

Main Text of Brief (Apart from Recommendations)

Pages 3-7

Coercion is ruled out as a means for extending bilingualism. Participation "in country-wide activities" should not depend on bilingual capacity. Translation aids should be provided for those who understand only one of "the two official languages."

Opportunity should be provided for children "to be taught in either English or French" ... "everywhere in Canada" provided this is administratively feasible and depending on an adequate supply of teachers and a sufficient concentration of population desiring the "other" language.

..."All Federal officials should not be obliged to understand both English and French". "Bilingual capacity" is needed "only" where there are sizeable groups of people speaking the "other" language ... (and) ... personnel working in "public relations areas". "The same principle is applied to provincial officials.

Extension of the Quebec type of official bilingualism to other provinces, legislatures and courts should "depend on the "milieu" ... population content and ... discretion of the individual provinces.

The authors assume that bilingual capacity among French-speaking Canadians eliminates inter-cultural communications within their Federation (Page 5 - para. 2g)

Canada is declared to be "one nation" politically ... that is objectively"... it is divided "more or less arbitrarily" into provinces ... "federated to form the sovereign nation (or state) of Canada." Claiming to apply Ernest Renan's definition of nation - (Qu'est-ce Qu'une Nation?) - they do not appear to be aware of the difference between the terms Nation and State.

The possible inevitability of constitutional amendments is accepted, but "prudence" is wanted. Admitting an "unequal partnership" the "common denominator" of Canadian Citizenship is viewed as a basis for future cooperation. "Cooperative Federalism" is endorsed as is "consistent consultation between federal and provincial levels of Government."

Various forms of dialogue should be encouraged and the efforts of CBC and NFB commended.

"Multiculturalism" in Manitoba and Canadian Society must be taken into account, cultural heritages and mother tongues preserved, by developing respect and appreciation for their contributions to Canadian life. This must be done on an "optional" and voluntary basis only, not by establishing new "official" languages.



Addendum 1

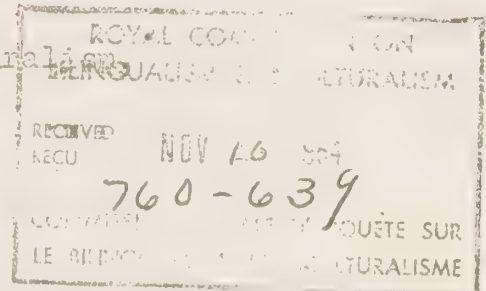
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*Home and School and Parent-Teacher  
Federation of Manitoba*

INCORPORATED

Mrs. Marcel Morier  
273 Enfield Cres.  
St. Boniface 6, Man.

Mr. Neil M. Morrison, Co-Secretary  
Royal Commission on Bilingualism and Biculturalism  
P.O. Box 1508  
Ottawa, Canada.



Dear Mr. Morrison,

Submission of brief and supporting data

Herewith 31 copies of the brief from the Home and School and Parent-Teacher Federation of Manitoba incorporated to be submitted to the Royal-Commission on Bilingualism and biculturalism.

Supporting data also herewith included consist of:

1. STATEMENT OF POLICY 1947-1962 inc. 1 copy  
Resolutions 1963 1 copy  
Resolutions passed 1964 1 copy
2. Background materiel by Hon. W. J. Lindal,  
March 7, 1964: "Canadian Bilingualism and  
Biculturalism" 2 copies
3. PRIVATE SCHOOLS IN MANITOBA at June 1963. List  
prepared from monthly returns made to the  
Department of education pursuant to the pro-  
visions of the School Attendance Act 2 copies

The notations on #3 are mine.

We summarized the cultural status of private schools by omitting those which were private on religious grounds only. Of 40 private schools 24 were classed by us as "religious and cultural" at the end of the school year 1962-63. Only two of these are anywhere near having a comprehensive approach to French culture: St. Boniface College High School which does not carry the Manitoba curriculum and the Juniorate which carries this curriculum, but which teaches "social studies" in French and teaches an enriched French Option. The other "religious and cultural schools have their most numerous attendance at the elementary level but the

16. MAR 1964





# *Home and School and Parent-Teacher Federation of Manitoba*

INCORPORATED  
-2-

whole range from Kindergarden to grade 12 is present.

It was originally thought we should explore the history of the French language classes in elementary schools in English-speaking communities of the province. This proved difficult. The Department of Education had no statistics on which to compile such data. Further more we would have had to obtain the permission of the Deputy Minister. In view of the work-load the Department carries at the time of the June examinations our committee decided it would be unrealistic to insist. Besides, in the end, such figures would not materially affect our recommendations.

School French is presently in a state of expansion. This summer French Option received official sanction from grades 1 - 12. An indirect result of this has been that Precious Blood School (600 students, grades 1 - 12) has been able to negotiate with the local school board and has, as of November 1, become the first public school in a predominantly English language area to carry French Option through all grades. (Français) Some 15 years ago, such an arrangement had not lasted more than a year. It was too thwarting and physically exhausting for teachers and students to have to carry their French Course outside of school hours on Saturday mornings.

Another change which has taken place as of September 1, 1964 is that Grade 10 French Option students can take French Literature as a separate subject. This results in a time allowance of 2 hours a day for French. This will apply to grade 11 next year and to grade 12 in 1966. With the diversification of curricula (i.e. General Course etc.,) the trend for those not taking Matriculation...and even some of those taking matriculation... will be, for a number of administrative and motivational reasons, to take "French-English". Students left to their own choice tend to take the road of least resistance. They are unable to see how they are hamstringing their future by underachievement. This could be counteracted by adequate guidance, but you can see by resolutions (p.8 Statement of Policy), (also 1964 resolutions) guidance is hardly off to a slow start in Manitoba.

A considerable number of French-Canadians never had the opportunity to learn to read French, let alone to write it. This results, partly from the 1916 legislation, and partly due to the fact they lived in predominantly English-language communities.





*Home and School and Parent-Teacher  
Federation of Manitoba*

INCORPORATED

-3-

In predominantly French areas, the language was taught by various means. One soon realizes how much "French illiteracy" exists when one is trying to find a secretary, even for a mere French social club!

Some of these people have clung to their French verbally transmitted, at great odds and with remarkable single-mindedness. Others have given up the struggle as being socially and economically unfeasible in their particular environment. One cannot moralize about them. They cannot give what they haven't got. The number of these is hard to evaluate, even though DSE. I suspect it is greater than is commonly supposed.

As you can see, the situation is extremely complex in Manitoba. Religion is forever impinging on the language question. Only 2 of the existing private schools are non-denominational. See STATEMENT OF POLICY, p.7, resolution #5 1960.

Regarding the status of French, and "third languages" generally there has been a considerable though gradual improvement all along the line. There will doubtless be disadvantages and pitfalls to every "solution". But there is assuredly room for reasoned optimism.

Yours truly,

*Marcel Mower*  
(Mrs. Marcel Mower)  
Vice-President.



760-637

see p. 3. National publications 1954

see p. 12 Teacher Training -  
languages 1954  
1966

# Statement of Policy

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HOME and SCHOOL and PARENT-TEACHER FEDERATION  
of  
MANITOBA, INCORPORATED

November, 1962



## STATEMENT OF POLICY

The policy of the Federation is based on the principles embodied in the  
OBJECTS.

### ADMINISTRATION

It is the policy of the Federation: through the services of its Officers, Committee Chairmen and the Provincial Office,

1. To provide assistance and leadership to association members in the development of educational programs;
2. To secure the co-operation of parents, teachers, school administrators and other adult citizens in all matters that concern or will improve the educational or social welfare of children and youth.
3. To provide information and/or material pertinent to current activities of the Department of Education, teacher and trustee associations and other responsible organizations or agencies.
4. To provide to all associations program aids and publications on citizenship, child development and in such other areas of study that are directed to greater understanding of parental responsibilities in the home, school and community.
5. To inculcate in all Home and School and Parent-Teacher members an appreciation of the worth of democratic action and process by following such procedures in all phases of the Federation's activities.

### PUBLIC RELATIONS

It is the policy of the Federation:

1. To promote understanding of the objectives and activities of the Canadian and provincial Federations.
2. To encourage all associations to discover and understand sound educational values by individual study and consideration by its members.
3. To develop, through the membership of the Federation, a well-informed public on all matters relating to the education and welfare of children and youth and for the need of adult education to meet these responsibilities.
4. To work closely with the following organizations, by appointment of liaison officers:
  - The Department of Education
  - The Department of Citizenship and Immigration
  - The Department of Health and Public Welfare
  - The Manitoba Teachers' Society
  - The Manitoba School Trustees Association
  - The Urban School Trustees Association of Manitoba
  - The Community Welfare Planning Council
5. To confer and co-operate with other organizations which work in the field of health, welfare and education of children and youth.
6. To be non-commercial, non-partisan, non-sectarian and non-racial.





CANADIAN FEDERATION

3

NATIONAL PUBLICATIONS in the FRENCH LANGUAGE: Provincus Blood Association.

1956 Resolved that Constitutions, By-laws, Handbooks and all pertinent publications at the national level be made available to these (French speaking) associations in both English and French.

Implemented.

STANDARDS concerning GRADE LEVELS: Federation Executive Committee.

1956 Whereas the Federation is of the opinion that mutual discussion about and comparison of accepted provincial standards concerning grade levels across Canada would assist students in the pursuit of education;

Be it resolved that the Canadian Federation be requested to ask the Canadian <sup>E</sup>ducational Association to urge an extension of this activity to include the Directors of Curriculum in all the provinces.

Some action has been taken including closer co-operation by the three prairie provinces.

BASIC NATIONAL CURRICULUM: Shilo Association.

1960 Resolved that the Federation endorse and support the Canadian Federation in encouraging inter-provincial committees to secure a basic national curriculum throughout Canada.

See above.

NUCLEAR ARMS: Canadian Federation.

1962 Resolved that we, the Canadian Federation, place ourselves on record as being opposed to the spread of nuclear weapons to countries not now possessing them;

And be it further resolved that we inform the Canadian Minister of External Affairs and the Secretary General of the United Nations of this stand and convey to them our commendation and encouragement in their efforts to achieve world peace.

Also sent to the Canadian Federation the resolutions pertaining to :  
Metric System, page 6; Fireworks and Firecrackers, page 10;  
Children's Reading, page 4; University Education, page 9.



Larger Units, Rural School Services, School Grants.

FORMATION of LARGER SCHOOL UNITS: Gimli Association.

1957 Resolved that the Federation requests the Minister of Education, the members of his staff and all organizations directly interested in education to direct every effort in the formation of larger units of school administration for Manitoba.

... .. School Divisions established 1958.

RURAL SECONDARY SCHOOL SERVICES: Federation Executive Committee.

1958 Resolved that the Federation go on record as expressing its concern with the lack of facilities for rural secondary education, and Be it further resolved that the Federation urges the Royal Commission on Education to give this immediate attention.

Information: Establishment of school divisions has brought improvement.

| Pupils enrolled in Manitoba | 1958     | 1961    |           |
|-----------------------------|----------|---------|-----------|
|                             | 169, 482 | 192,747 | 9.4%incr. |
| High school enrollment      | 30, 647  | 39,911  | 30. % " . |
| No. students in Grade 12    | 3, 290   | 5,407   | 35.1% " . |
| Population increase         | 870, 000 | 921,686 | 5.9% " .  |

INCREASE in SCHOOL GRANTS: Windsor Association.

1957 Resolved that the Federation requests the Manitoba Government to increase its grants to the point where the total funds available to education in Manitoba will become about double what they are now, and That a flat grant per pupil be established.

Amount of school grants, including transportation, capital and other grants, is more than double in 1962.

200 day School ATTENDANCE GRANTS: Federation Executive Committee.

1960 Resolved that the Federation requests the Department of Education to take such steps as it sees fit to allow some latitude in the interpretation of the 200 day School Attendance rule necessary for the provincial school grants.

No change in legislation.

SUPPORT to PRIVATE and PAROCHIAL SCHOOLS: Pembina Crest Association.

1960 Resolved that the Federation opposes the recommendations of the Royal Commission on Education for the support of private and parochial schools by public funds as detrimental to the educational system, to the best interests of our children, our province and our country. The public school system, open to all children and infringing on the private conscience of none, is therefore alone entitled to the support of public funds.

No action has been taken by the Government regarding this recommendation of the Royal Commission on Education.

TRADE SCHOOL in THE NORTH: District Board, Northern Manitoba District.

1962 Resolved that the Federation urge the Manitoba Government to take immediate steps to establish a Trade School north of the 53rd parallel in Manitoba, to serve more equitably the North's growing white, native and Metis population.

School will be established.



Qualifications, Principals, Languages.

TEACHER QUALIFICATIONS: Harold Edwards Association.

1960 Resolved that the Federation goes on record as being strongly opposed to these minimum qualifications, (Grade XI plus four Grade XII subjects) And resolved that the minimum requirement for entrance to the Teachers' College shall be complete Senior Matriculation and that this be strictly enforced, and Resolved that the requirement of Second Year University for graduation from Teachers' College be enforced as soon as it is practical to do so.

Information : 575 entered teacher training classes in Manitoba, Sept. 1962  
500 in Manitoba Teachers' College, 75 in the elementary training course at Brandon College. All student teachers met the entrance standard - a complete Grade XII.

EXCLUSION of PRINCIPALS from MTS: Harold Edwards Association.

1960 Resolved that the Federation goes on record as questioning the exclusion of any principals from the Manitoba Teachers' Society.

TEACHER TRAINING, Languages: Precious Blood Association.

1959 Resolved that the Federation requests that a second language be required in teacher training. Not presently required

1960 : Harold Edwards Association.  
Resolved that the Federation recommends to the Department of Education and the University of Manitoba that there be more practice in the speaking of French and more instruction in the methods of French language teaching in our teacher training institutions.

Implemented







see tabs . compulsory teaching of  
second language in the 11-12-13

: use of one standard French  
grammar text book at  
any one grade level

J. Morier.

## DISPOSITION

of

## RESOLUTIONS

Passed at

1964 ANNUAL MEETING

HOME AND SCHOOL AND PARENT-TEACHER FEDERATION OF MANITOBA INCORPORATED



WHEREAS in many schools in Manitoba the teaching of a second language is not compulsory in grades seven and eight; and

WHEREAS students coming into grade nine from such a school experience a great difficulty in the subject, and thus have a tendency to drop the second language early in their high school years, thus depriving themselves of obtaining a matriculation standing should they ever need it.

BE IT THEREFORE RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba urge the Department of Education make the teaching of a second language compulsory in grades seven and eight.

COMMENT:

You discussed with me the possibility of employing lay teachers for such second languages in those districts and divisions where there is not sufficient teaching staff to offer the second language. As this resolution was not too clear to me, I agreed to discuss it with the Department further.



WHEREAS the three French grammar texts authorized by the Department of Education for study in grades eight, nine and ten present vocabulary and grammar in different orders; and

WHEREAS any one year's course from one text is significantly different from the courses in the other two texts; and

WHEREAS students moving from one school to another as a result of promotion or change of residence usually experience unreasonable difficulty in making the change from one text to another with the result that disproportionate amounts of time must be spent on French or that the study of the language be adversely affected.

BE IT THEREFORE RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba request the Department of Education to authorize one text-book only, insofar as grammar is concerned, for instruction in French at any one grade level.

COMMENT:

My understanding is that at the present time the curriculum committee authorize certain text books which may be used in the teaching of French from Grades 1 to 12. The teacher is allowed freedom in choosing the authorized text of his or her choice. As I understand it, the Association feels that this leads to difficulties when students must change from one text to another on changing schools, etc. In discussing the resolution, it was my understanding that the Association felt the Department should recommend its texts in sequence. I agreed to discuss this further with the Department, but in my discussions with the Department in the past, they have advised me that in giving preferential treatment to a text in, for example, French, they can in turn be accused of not being flexible enough in this regard. However, I will pursue the matter further with the Department.





760-287

*... Resolution # 48. # 9.*

RESOLUTIONS 1963.

1. RELOCATION OF AUTHORITY: re Physical Fitness and Amateur Sport.  
Bill C-131. Governor Sample Association

WHEREAS the Legislature of Manitoba, in passing the Bill on Fitness and Amateur Sport, has clearly expressed concern and support for the development of physical fitness of present and future generations of the people of Manitoba, and

WHEREAS this bill presently gives the authority for its implementation to the Minister of Welfare, and

WHEREAS the Study Committee on Physical Education and Recreation for Manitoba, 1958, recommended that a Physical Education Branch be established as an integral part of the Department of Education and that its Director be responsible to the Minister of Education, and

WHEREAS physical education as a part of education is the responsibility of the school, as the school is the only place where parents can be sure that all children will receive instruction in and opportunity for the development of physical fitness and efficiency,

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba request the Government of Manitoba to give consideration to the relocation of authority for the implementation of the Bill to promote Fitness and Amateur Sport from the Minister of Welfare to the Minister of Education.

✓ 2. BUILDING CONSTRUCTION: John Daffoe Association.

WHEREAS it is necessary for all citizens to have access to public buildings, and

WHEREAS most public buildings today are difficult to enter for physically handicapped people,

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba urge all government agencies responsible for the erection of public buildings to make provision for wheel chair ramps and railings on all stairways entering these buildings.

Directed to: The Government of Manitoba and the Canadian Federation.

✓ 3. TRAINING FOR SPEECH THERAPISTS: John Daffoe Association.

WHEREAS there is an acute regional shortage of fully qualified university trained Speech therapists for the hearing handicapped and those suffering from speech disorders; and for the training of parents of such persons so that they can give their children the great amount of special assistance that is potentially possible from two years of age on, and

WHEREAS a number of years of experience has shown that speech therapists from other areas cannot be attracted to positions open here, and

WHEREAS many positions remain vacant year after year and are likely to continue so, thus many needed services are curtailed, discontinued or neglected,

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba request the Government of Manitoba to establish a Department of Speech in the University of Manitoba for the Training of Speech Therapists and Teachers of the Deaf and for the conduct of related research.



## RESOLUTIONS

2.

### ✓ 4. UKRAINIAN LANGUAGE: Luxton Association.

WHEREAS the ability to speak more than one language is desirable as it is an asset and is becoming a necessity in our modern world, and

WHEREAS the Ukrainian language is being taught in Manitoba High Schools on an experimental basis, and

WHEREAS the success of this course would more likely be assured if it were recognized as a matriculation subject,

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba request that:

1. The Department of Education accept Ukrainian as a matriculation subject, and
2. The University of Manitoba accept Ukrainian on a par with French, German and Latin in its Arts and Science Courses, and
3. The Faculty of Education be requested to accept Ukrainian as one of the Arts subjects which may be used as a credit toward a Degree in Education thus providing a supply of qualified degree teachers to teach Ukrainian.

### ✓ 5. DOCTORS' DEGREE in LANGUAGE and in EDUCATION: Luxton Association

WHEREAS students intending to take doctoral work in language and in education must leave the province at great expense; also Manitoba gains nothing from the preliminary training it has given to those students who do not return to the province, and

WHEREAS experts and instructors in the fields of language and education are not available therefore when needed in Manitoba but must be brought in from elsewhere, and

WHEREAS students who for financial or personal reasons are often unable to acquire advanced training in their fields since this course is only available outside the province,

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba request the University of Manitoba to consider the establishment of facilities which would make it possible for Manitoba students to take doctoral training in modern languages, culminating in a Ph.D; also a Doctorate in Education so as to ensure the supply of fully qualified language teachers.

### ✓ 6. REVISED SCIENCE COURSE: Neepawa Area Collegiate Association.

WHEREAS the Grade IX Science Course is a repetition of work covered in elementary school and does not cater to the needs and interests of the students, and

WHEREAS the Grade X Science course is not challenging enough for the students of this age level, and

WHEREAS the Grade IX and X courses do not prepare the student adequately for courses in formal science

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba request the Department of Education to bring about a major revision of Grade IX and Grade X Science courses as soon as possible.





7. ENLARGEMENT of the CURRICULUM BRANCH: Neepawa Area Collegiate Association.

WHEREAS our present school curricula are in great need of revision and in the process of being revised-- a never ending need, and

WHEREAS the curriculum branch has been very much under-manned for many years

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba urge the Minister of Education to increase the staff of the curriculum branch to cope with the major task of continuing the revision of the school curricula.

8. LOWERING of STANDARDS for HIGH SCHOOL TEACHERS: Winnipeg Area Collegiate Association.

WHEREAS prior to June 1962, qualified teachers in a Collegiate or Collegiate Institute were required to have a University Degree, and

WHEREAS the regulation published in Volume 91 No. 21 of the Manitoba Gazette of June 23, 1962, allows teachers without a University Degree to be qualified to teach in a Collegiate or Collegiate Institute, and

WHEREAS past experience has shown that the lowering of standards does not improve the supply of teachers or the quality of the teaching

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba deplore the lowering of the qualifications of Secondary School teachers and request the Minister of Education to revoke the regulation of June 1962 and thus require qualified secondary teachers in a Collegiate or Collegiate Institute to hold a University Degree.

9. TEACHING of FRENCH in GRADE I. Luxton Association.

WHEREAS French is one of the two official languages in Canada, and

WHEREAS many English speaking Canadians have not had the opportunity of learning the French language in elementary school, and

WHEREAS the ability to speak and understand a language is most easily acquired during early childhood, and

WHEREAS the Royal Commission Report on Education recommended that permission be granted for the teaching of conversational French as a subject of instruction from Grade I

THEREFORE BE IT RESOLVED that the Home and School and Parent-Teacher Federation of Manitoba request the Department of Education to introduce the study of French in Grade I (under the supervision of fully qualified French language teachers as soon as possible.) *at end -*

approved

NOTE A similar resolution <sup>was</sup> adopted at the 1960 Annual Meeting of the Federation. The present level at which French may be introduced is Grade 4.





PRIVATE SCHOOLS IN MANITOBA  
AT JUNE 30th, 1963.

760-639

COPY

This list is prepared from monthly returns made to the Department of Education pursuant to the provisions of the School Attendance Act.

| NAME OF SCHOOL                                        | NUMBER OF CLASSROOMS    | GRADES TAUGHT |
|-------------------------------------------------------|-------------------------|---------------|
| BRANDON: St. Augustine <i>Religious</i>               | 7                       | I-VIII        |
| St. Michael's Academy <i>Rel.</i>                     | 7                       | IX-XII        |
| Sacred Heart School <i>Rel.</i>                       | 4                       | I-VII         |
| EAST KILDONAN: St. Clement <i>Rel.</i>                | 4                       | I-IV          |
| Hazeldell & Watt                                      |                         |               |
| St. Alphonsus <i>Rel.</i>                             | 14                      | I-VIII        |
| 342 Munroe Ave.                                       |                         |               |
| FLIN FLON: Sir Maurice Roche <i>Rel.</i>              | 4                       | VIII-XII      |
| 163 Centre St. FLIN FLON                              |                         |               |
| FORT GARRY: St. John's Ravenscourt 16 <i>non-den.</i> |                         | I-XII         |
| School for Boys, South Drive                          |                         |               |
| St. Maurice, 1645 Prmbina Hwy. <i>Rel</i>             | 9                       | I-VIII        |
| GRETNA: Mennonite Coll. Inst.                         | 6                       | IX-XII        |
| Box 39, Gretna <i>Rel + cultural</i>                  |                         |               |
| GROSSE ISLE: Rock Lake Colony Sch.                    | 1                       | I-IX          |
| " "                                                   |                         |               |
| LYNN LAKE: Laurie River <i>company school</i>         | 1                       | I-VIII        |
| Sherritt Gordon Mines Power Site, Lynn Lake           |                         |               |
| NORTH KILDONAN: Calvin Christian                      | 4 <i>Rel.</i>           | II-VII        |
| 245 Sutton Ave.                                       |                         |               |
| Knowles School for Boys, <i>non-</i>                  | 4 <i>denominational</i> | I-IX          |
| Lot 24, North Kildonan                                |                         |               |
| Mennonite Educational Inst.                           | 4                       | VIII-XII      |
| 343 Edison Ave., North Kildonan <i>Rel + cult.</i>    |                         |               |
| ROBLIN: St. Vladimir's College                        | 3 <i>Rel.</i>           | IX-XII        |
| SILKIRE: St. John's Cathedral Boys' School            | 6 "                     | VI-XI         |
| STEINBACH: Steinbach Bible Inst.                      | 3                       | X-XII         |
| 304 Mill St.                                          | <i>Rel. + cult.</i>     |               |

*Rel. = religious*

*cult. = cultural*

*Non-den. = non denominational*

*J. Morris*



| NAME OF SCHOOL                                                    | NUMBER OF CLASSROOMS | GRADES TAUGHT |
|-------------------------------------------------------------------|----------------------|---------------|
| ST. BONIFACE: Holy Cross, 390 Dubuc St.                           | 13 <i>Rel.</i>       | I-XI          |
| Junior Ste Famille<br>340 Provencher Ave. <i>Rel. + cult.</i>     | 2                    | VII-X         |
| Langevin Preparatory School (boys)<br>210 Masson St. "            | 7                    | I-VI          |
| Precious Blood, 209 Kenny St. "                                   | 23                   | Kdgtm-XI      |
| St. Boniface College "                                            | 6                    | VIII-XII      |
| Ste-Marie Thomas More, Birchdale Ave. <i>Rel.</i>                 | 4                    | I-VI          |
| ST CHARLES: St. Charles Academy <i>Rel. + cult.</i>               | 12                   | I-XII         |
| ST. JAMES: St. Ann, 271 Hampton St. <i>Rel.</i>                   | 3                    | I-VIII        |
| ST. VITAL: Christ The King<br>847 St. Mary's Rd. <i>Rel.</i>      | 6                    | I-XI          |
| St. Emile, 550 St. Anne's Rd. <i>Rel. + cult.</i>                 | 3                    | I-IV          |
| St. Eugene, 1011 St. Mary's Rd. " "                               | 9                    | I-VIII        |
| Ste Marie, 491 St. Mary's Rd. " "                                 | 5                    | I-VIII        |
| THE PAS: Sacred Heart, Box 427, The Pas<br><i>Rel.</i>            | 12                   | I-XII         |
| TRANSCONA: Assumption, 431 Rousseau St. <i>Rel. + cult.</i>       |                      | I-VIII        |
| St. Joseph the Worker, Brewster St. " "                           | 4                    | I-VI          |
| Blessed Sacrament " "                                             | 6                    | I-VIII        |
| WASHOA BAY: Mennonite Evangelical<br>Conference College "         | 1                    | I-X           |
| WEST ST. PAUL: St. Benedicts Academy<br>Middle church <i>Rel.</i> | 5                    | VII-XII       |
| WINNIPEG: Balmoral Hall, 71 Langside St. <i>Rel.</i>              | 14                   | Kdgtm-XII     |
| Canadian Nazarene College <i>Rel.</i>                             | 1                    | XII           |
| Holy Ghost, 341 Selkirk Ave. <i>Rel.</i>                          | 9                    | Kdgtm-VIII    |



| NAME OF SCHOOL                                                                      | NUMBER OF<br>CLASSROOMS | GRADES TAUGHT |
|-------------------------------------------------------------------------------------|-------------------------|---------------|
| WINNIPEG cont.                                                                      |                         |               |
| <u>Ramah Hebrew</u> 1. Herzlia Academy <i>Rel. + 5 cult.</i><br>Brock & Fleet St. " |                         | I-VI          |
| 2. Shaarey Zadek Day Sch. 9                                                         |                         | I-VI          |
| Immaculate Heart of Mary School <i>Rel.</i> 9<br>313 Aberdeen Ave.                  |                         | IX-XII        |
| Mennonite Coll Inst. <i>Rel + cult.</i> 7<br>173 Talbot Ave.                        |                         | VII-XII       |
| Our Lady of Victory Memorial <i>Rel.</i> 8<br>227 Arnold Ave.                       |                         | I-VIII        |
| Peretz Folk School (2 schools) <i>Rel + 16 cult.</i><br>601 Aikens St.              |                         | I-VII         |
| Sacred Heart, 614 Bannatyne Ave. <i>Rel.</i> 12                                     |                         | I-XI          |
| Seventh-Day Adventist Academy <i>Rel.</i> 3<br>Nairn & Grey                         |                         | I-X           |
| St. Edward, 800 Yarwood Ave. <i>Rel.</i> 8                                          |                         | I-VIII        |
| St. Gerard, 40 Foster St. <i>Rel.</i> 7                                             |                         | I-VIII        |
| St. Ignatius, Fleet & Renfrew <i>Rel.</i> 16<br>925 Jessie Ave.                     |                         | I-VIII        |
| St. John Brebeuf, Fleet & Renfrew <i>Rel.</i> 13                                    |                         | I-VIII        |
| St. Joseph, 493 College Ave. <i>Rel.</i> 5                                          |                         | I-IX          |
| St. Mary's Academy <i>Rel.</i> 16<br>550 Wellington Cresc.                          |                         | V-XII         |
| St. Mary's School, 356 St. Mary's Ave. 8 <i>Rel.</i>                                |                         | I-VIII        |
| St. Paul's College, Ellice Ave. <i>Rel.</i> 10                                      |                         | IX-XI         |
| Winnipeg Hebrew, 427 Matheson <i>Rel + 22 cult.</i>                                 |                         | I-IX          |
| Rosh Pina Day School<br>123 Matheson Ave. " 2 "                                     |                         | I-VI          |





750-237

ALUMNI ASSOCIATION, THE UNIVERSITY OF MANITOBA

Background material prepared by

Hon. W.J. Lindal

March 7, 1964

CANADIAN BILINGUALISM AND BICULTURALISM

Part I

The issues on bilingualism and biculturalism in Canada can be properly viewed only in the light of historic facts.

What took place on September 13, 1759, on the Plains of Abraham, was not a battle won or a foe vanquished. The very death of both opposing Generals, Wolfe and Montcalm, contributed to make it an hour of destiny. What took place was the first pangs of birth, the birth of a nation - Canada. This is fully established in the events during the period from that day until February 10, 1763, when The Treaty of Paris was signed.

Abbe Arthur Maheux in "French Canada and Britain" (1942) says:

"It was Murray's (General James) great merit that he maintained a consistently favourable attitude in his dealings with the Catholic French Canadiens. Indeed, he was the creator of the dual civil service in Canada. All our English-speaking compatriots should know that this practice first began here in Quebec in September 1759. It was Murray, too, who first accepted bilingualism as a principle in administration. He accepted the French language as the indispensable medium of communication with the Canadiens. He paid a civil servant to publish his orders and proclamations in French, and with Murray, who was her official representative, it was England herself that accepted the dual character of the new conquest."

John Buchan, Lord Tweedsmuir, former Governor-General of Canada, in "British America" quotes Governor Carleton as having said: "the conquerors are going to rule them, as far as possible, along the lines of their old tradition."

M. Jean Bruchesi (of France) says in "History of Canada" (1952):

"Together with their religion the language formed the richest and most substantial part of the French heritage."

The founding peoples were the French and the British. Whether what took place was a pact, an agreement or an understanding which in course of time ripened into a solemn obligation, need not be carefully analyzed. The right of the French to the use of their language and the exercise of their faith through the instrumentality of that language was established during the years 1759 - 1763.

These fundamental rights were confirmed during the period 1763 to 1867, in the Quebec Act of 1774, to some extent in the Constitutional Act of 1791, and particularly in the position taken in regard to the French language after the passing of The Union Act, 1840. Under that Act the former provinces of Upper and Lower Canada became the Province of Canada, embracing an English-speaking area and a French-speaking area into one Canada.

The Union Act unfortunately provided that all the records in the Legislative Council and the Legislative Assembly "shall be in the English language only".



Maurice Ollivier in "British North America Acts and Selected Statutes" says:

"There is nothing, however, in this section against the French as the language of debate, and indeed it was used as such from the time of first Union Parliament."

This restriction in the Act, in the use of French, was very justifiably represented by the French and some Britishers as well. Steps were taken to have the injustice removed.

Robert Sellar in "The Tragedy of Quebec" (1910) says:

"The first notable advance was in 1845 when a petition to the Imperial Government was carried, asking that French be authorized as one official language."

Robert Sellar continues:

"The Imperial Government hesitated over declaring French an official language, and it was not until 1849 that it was formally announced that the Union Act had been amended to that effect."

The actual amendment is to be found in Chapter 56 of 11 and 12, Victoria (1848), an Act to Repeal so much of the Act of 3 and 4 Vict. (the Union Act of 1840), "as relates to the use of the English language in instruments relating to the Legislative Council and the Legislative Assembly of the Province of Canada."

#### What makes a Language an Official Language?

It is very rare that a state declares by a special Act that a certain language (or languages) is an official language of that state. It is the use of the language in a Parliament or other legislative body which gives that language official recognition. A fortiori, if it is specifically declared in a statute that a language may be used in the debates and the records of a legislative body (of original jurisdiction) of a country, that gives the language official recognition and hence makes it an official language in the state, or the area within that state over which the legislative body has jurisdiction. In a unitary state the legislative power covers all subjects; in a federal state, such as Canada, the legislative power is divided, roughly one-half federal and one-half provincial, with some overlapping.

Section 133 of the British North America Act, 1867, must be read in the light of what is submitted above. The pertinent part reads as follows:

"133. Either the English or the French language may be used by any person in the Debates of the House of the Parliament of Canada and the Houses of the Legislature of Quebec; and both those languages shall be used in the respective records and journals of those Houses..."

"The Acts of the Parliament of Canada and of the Legislature of Quebec shall be printed and published in both those languages."

The Legislative Authority of the Parliament of Canada extends throughout Canada over all matters assigned to it. That gives the language used in that Parliament official recognition not only on the floor of the two Houses but wherever Canadian legislation reaches - which is all of Canada.

Similarly the Legislative Authority of the Legislature of Quebec, though limited to matters assigned to the province, extends throughout the province of





Quebec. Hence Section 133 gives official recognition in Quebec to both French and English.

If Nova Scotia had asked that Gaelic as well as English be recognized in that province, the necessary provisions would, it is submitted, have been included in Section 133 of the Act and Gaelic would be an official language of Nova Scotia.

If the above interpretation of the B. N. A. Act is not sound, then a recommendation should be made to the Commission that a provision be embodied in an Amended Constitution declaring French and English to be official languages of all of Canada. To what extent that can be carried out depends upon the milieu in different parts of Canada and the population content.

## Part II

### The Effect of Immigration on the Original Pact.

Ever since Confederation and even before, the two founding races, through governments of the day, have encouraged immigration into Canada from countries in which the native language is neither English nor French. By so doing the founding peoples have varied the original pact or agreement and are estopped by their own conduct from denying that a variation has been made. Recognition was given to that added factor in the Terms of Reference to the Royal Commission.

The word "bilingual" according to the dictionaries means "having or using two languages." In Canada the word "bilingual" is given a restricted meaning and is limited to English and French. But, as the Commission has made amply clear, that does not mean that every Canadian has to learn the two official languages. From that follows an obvious corollary: Canadians of other than English-French extraction, may select one of Canada's official languages and retain their language of origin as their second language and hence be unofficially bilingual.

As recognition has been given to the cultures of the so-called ethnic groups of Canada and language is the best instrument through which a culture can be preserved, some status must be given to these unofficial languages. Better still, it is necessary to set out what rights exist in relation to English and French which do not exist in relation to other languages. The following is suggested.





## I - The Official Languages

a. The most obvious right is the right to the use of those two languages as languages of instruction in Canadian educational institutions. That, of course must be given a realistic application. For instance, in Manitoba, French could not be used as a language of instruction except in French centres such as St. Boniface, and pockets of French population such as La Broquerie and Ste. Rose du Lac.

b. Neither French nor English can be regarded as a foreign language anywhere in Canada.

## II - The Unofficial Languages

a. These languages are spoken or "used" in so many areas in Canada that it would be unrealistic to refer to them as foreign languages. They are the "mother tongue" of 14% of the population. On the basis of ethnic origin about 26% of the people of Canada are of non-British, non-French origin. They all are at various stages in the selection of English or French as their Canadian mother tongue. Hence it is reasonably fair to say that these people are factually bilingual, English or French being their Canadian tongue and the language of origin their second language.

b. These languages have a status in Canada and in some way recognition must be given to them. As the cultures and the languages of those groups are so closely intertwined the only practical way to give expression to that status is to provide that these languages be taught, on a voluntary basis, at the stage of development of the child when it should have the option of selecting a language for study other than the language of instruction in that particular province, or school district. The high school level obviously suggests itself but in areas of heavy concentrations of ethnic groups the commencement of the instruction might be at the elementary level.

Obviously successful examinations in such languages in grades immediately preceding entrance to a university should be given recognition at the university level.

## Part III

### The Manitoba Situation

Section 23 of The Manitoba Act, 1870, reads in part as follows:

"23. Either the English or the French language may be used by any person in the debates of the Houses of the Legislature, and both those languages shall be used in the respective Records and Journals of those Houses."



In 1890 two Manitoba enactments were passed. The first one (Chapter 14) is entitled as follows:

"An Act to Provide that the English Language shall be the Official Language of the Province of Manitoba."

It consists of only one section which provides that "the English language shall be used in the records and journals of the House of Assembly" and that the Acts of the Legislature "need only be printed and published in the English language."

That Act was never challenged and was weeded out as deadwood in 1940. It should have been challenged with equal force as the similar provision in The Union Act of 1840.

That same year a Public Schools Act was enacted. Section 179 read as follows:

"179. In cases where, before the coming into force of this Act, Catholic school districts have been established as in the next preceding section mentioned, such Catholic school districts shall, upon the coming into force of the Act, cease to exist."

This purely religious enactment created the famous School Question of the early 1890's. The section was upheld by the Privy Council (City of Winnipeg vs. Barrett, 1892, A.C.445) both on the ground that the province has jurisdiction over denominational schools and on the ground that the Catholics could provide for religious instruction in parochial schools financed by themselves.

In 1897 the Legislature of Manitoba enacted the following (Chapter 26):

"10. When ten of the pupils in any school speak the French language, or their native language, the teaching of such pupils shall be conducted in French, or such other language, and English, upon the bi-lingual system."

If the section had been limited to the French language only, a constitutional issue might have been raised and taken to the Privy Council. In 1916 the section came before the Manitoba Legislative Assembly (then Section 258.) After a bitter debate it was repealed in a one section Act. (S.M. 1916, Ch. 88) which reads as follows:

"Section 258 of the Public Schools Act, being Chapter 165 of the Revised Statutes of Manitoba 1913, is hereby repealed."

It is doubtful if the Section had been repealed if it had been limited to the French language only.

The matter did not formally come up in the Legislature until 1952 when there was a complete revision of The Public Schools Act. Section 240 of that Act (still in force and under the same number) reads as follows:

"240. (1) Subject to subsection 2, (which does not affect the main issue) English shall be used as the language of instruction in all public schools."

Section 240 has not been challenged in the courts. In view of the interpretation given to Section 133 of the B. N. A. Act, above, it is open to question whether the Legislative Assembly of Manitoba has power to prohibit the use of French



as a language of instruction in Manitoba.

The evidence is strong that French has been deteriorating in this province and that some steps must be taken to safeguard the language. The opinion of almost all French religious and educational leaders is that one necessary step is to provide that French may be a language of instruction in areas where there are concentrations of French population. The extent to which French will be used will depend upon the population content and the nature of the subjects being taught. Furthermore, children, or their parents, must have the right to decide whether they want to receive instruction through the medium of French or English and select rooms accordingly.

Nothing is gained in submitting Section 240 of The Public Schools Act through the Courts to the Supreme Court of Canada. The simplest way to correct the error, which was made in the unchallenged Chapter 14 of 1890, is by adding the words "and French" immediately after the word "English" in Section 240 of the present Public Schools Act.





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This brief to be presented by:

Mrs. L. Shaffer, President  
on behalf of the Home and School and Parent-Teacher Federation of Manitoba.

Prepared by: Mrs. Marcel Morier, Vice-President  
Mrs. C. S. Evenden  
Mrs. S. Myers  
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## I PREFACE

1. The Manitoba Home and School and Parent-Teacher Federation is a voluntary lay and professional association concerning itself with children, youth and education.
2. Through its membership of 8,000 individual members belonging to 146 local associations, our Federation provides a link between the home and the school; interprets the school to the community at large and is indispensable to the formulation and maintenance of enlightened public opinion in matters related to education and child welfare. In addition, it strives to stress the need for adult education to meet these responsibilities.
3. To carry out its program our Federation provides pertinent material on current projects and activities introduced by the Department of Education, School Trustees' Associations, Manitoba Teachers' Society and other local, provincial and national organizations and agencies.
4. By virtue of our particular structure we are equipped to channel information and develop understanding of any curriculum or program change in education. New trends, experiments, changes, recommendations by Commissions on Education are all more likely to receive acceptance and gain momentum when they are transmitted to the public by means of Home and School.
5. In view of the fact that our present policy gives priority to the educational objects of our Federation, our brief will stress this and refer only in a limited way to the economic, political and social factors affecting "bilingualism and biculturalism" in Manitoba and in Canada.

## II SUMMARY OF CONCLUSIONS:

- a) that "unequal partnership" exists
- b) that provisions for "equal partnership" exist in our constitution but have been inadequately implemented to date



- c) that those (children and adults) wishing to learn French, English and/or "third language" should be provided with the opportunity to do so BUT
- d) that there should be NO COERCION
- e) that "intercultural" communications are unsatisfactory and/or non-existent
- f) that our cultural heritage from the "two founding races" and from the "third group" should be preserved
- g) that there is a real need for study and discussion (dialogue) to promote mutual knowledge of, and understanding between these cultures.

### III SUMMARY OF RECOMMENDATIONS:

- a) that all citizens should not be required to be bilingual in order to take part in country-wide activities
- b) that children everywhere in Canada should have the opportunity to be taught "the other language"
- c) that more and better qualified language teachers be trained
- d) that children taught "the other language" learn to speak it adequately and to achieve basic reading comprehension
- e) that "bilingualism" should be mandatory in certain "public relations areas"
- f) that provincial officials should not be obliged to understand French and English unless a particular province so decides in view of population content
- g) that a tremendous amount of wisdom be used by our leaders should constitutional amendments become inevitable
- h) that provisions for "equal partnership" existing in our constitution be re-interpreted and implemented
- i) that consistent consultation be maintained between federal and provincial levels of government regarding joint projects, spending and administration
- j) that we encourage Canadians to "visit Canada first"
- k) that we have a federal capital district
- l) that students at university level become acquainted with the "historical views" of both founding races





- m) that the Canadian press should present a more factual recounting of news that reflects upon Canadian unity
- n) that CBC and NFB should be commended for their efforts to promote an awareness of the Canadian identity
- o) that "ethnic" groups should be encouraged to teach their children in the home or by organizing private groups or institutions with a view to preserving our "multicultural" heritage
- p) that any language taught in our schools, other than the two official languages be considered as options
- q) that worthy projects sponsored by "ethnic groups" be endorsed by the Canadian Arts' Council.

#### IV RECOMMENDATIONS (in detail)

##### 1. Bilingualism:

- a) The members of the Manitoba Federation believe that citizens should not be required to be bilingual in order to take part in country-wide activities. While the ability to read the "other" language and to speak it fluently is personally desirable, a policy which fails to take into consideration individual ability or opportunity to learn it, would prove unrealistic. It would also be unjust as it implies coercion and so would deprive our country of the services of competent civic-minded ~~leaders~~. When necessary, people who understand only one of the "two official languages" should be provided with translation aids.
- b-i) Children everywhere in Canada should have the opportunity to be taught in either French or English with this proviso: that they are sufficiently numerous in a community where the "other official language" predominates, to make this administratively possible and that the Boards of Education are able to supply qualified teachers.
- ii) Judge W.J. Lindal has undertaken a study of the Manitoba School Acts. In 1897 the following was enacted: "When 10 pupils in any school speak the French language or their native language, the teaching of such pupils shall be conducted in French or such other language, on the bilingual system."



iii) This was repealed in 1916. In 1952 the Public Schools Act was completely revised. Section 240 (still in force) states: English shall be used as the language of instruction in Public Schools."

iv) Since the evidence is strong that French has been deteriorating in Manitoba, most French educational leaders agree that it is necessary that French be a language of instruction where there are concentrations of French population.

c-i) The extent to which the teaching of the "other" official language is made available to all parts of Canada is conditioned by a number of factors:

ii) The Manitoba Federation, since its formation in 1942, has urged the Department of Education that schools be required to introduce the study of French at the elementary school level. The lack of teachers proficient in the teaching of French has presented the greatest difficulty.

iii) In 1963 the Department of Education permitted such teaching from the Grade I level in schools where qualified teachers are available. Many Manitoba teachers are presently taking courses in the teaching of oral and written French. A similar opportunity is provided for qualified student-teachers. Even so, the need for competent teachers of French is disproportionate to the supply.

iv) It is desirable that Canadian children who are taught the "other official language" should learn to speak it adequately and to achieve basic reading comprehension.

## 2. Bilingualism in Parliaments, Courts and Civil Service:

d) Our Federation believes that all Federal officials should not be obliged to understand both English and French languages. This should apply only where there are sizeable groups of people speaking the "other" language; though this would have an indirect result of motivating the mastery of the "other" languages where promotions are involved. "Bilingualism" should be mandatory, however, for certain types of personnel working in "public relations areas" : Joint Chiefs-of-Staff, external affairs, communications and transportation personnel dealing with the concourse of travellers and merchandise on "cross-Canada" or international trips (as opposed to regional personnel.)



e) The extent to which "bilingualism" is used in the Statutes and debates in the Quebec legislature and in its provincial courts, would be extended to the other provinces, would depend on the "milieu" and population content and would have to be worked out at the discretion of the individual provinces.

f) Our Federation believes that provincial officials should not be obliged to understand both French and English unless an individual province so decides, based on criteria similar to those in 'b'.

g) Little language difficulty has been experienced by our members as most of the French-speaking citizens with whom we communicate are bilingual.

3. Concept of the CANADIAN NATION AND CANADIAN SOCIETY:

h) The members of the Manitoba Federation agree that Canada is "one nation" politically....that is, objectively. Our country is divided into regions more or less arbitrarily divided into provinces which are federated to form the sovereign nation (or state) of Canada. On a subjective or cultural basis Canada is made up of "two nations." This sociological classification is based on these criteria: the people of such a nation express themselves in a particular language, display ethnic differences, share in great things in common in the past and project great things in common in the future.. (Renan: Qu'est-ce Qu'une nation? 1822)

ii) Because of political, social and economic pressures, constitutional amendments may become inevitable. In view of existing "tensions" involved in this issue, a tremendous amount of wisdom and prudence would be needed by our leaders to bring such an undertaking to a satisfactory conclusion.

iii) Provisions for "equal partnership" exist in our constitution but are only partly implemented to date. These require re-interpretation and implementation. This cannot be done unless the two "nations" concerned get together and "dialogue" or discuss in good faith those problems which create disunity.







j-i) The most important common denominator which underlies our two cultures and upon which we might hope to establish some degree of Canadian identity is Canadian citizenship. We must promote pride in our country.

ii) Variations in social, economic and political status in various regions tend to accentuate our differences. Co-operative federalism would seem to be a step towards emphasizing the "common denominators" whilst avoiding the pitfalls of over-centralization and rigidity of policy: consistent consultation between federal and provincial levels of government regarding joint projects, spending and administration so as to prevent over-lapping and cross-purpose activities.

iii) An awareness of the other common denominators such as in the arts, sports, etc., and participation in various national organizations (professional, service, cultural) would, in due course, promote the development of a Canadian identity.

k) A federal capital would help identify the "capital city" as specifically Canadian, not merely as a certain city in a certain province. It would also facilitate the administration of town-planning without the impediments caused by existing forms of municipal and provincial regulation.

l) We should encourage our countrymen to "visit Canada first", not merely as tourists, but with a view to developing an appreciation of the problems and accomplishments in other areas, and of just how vast, varied and wonderful this country of ours really is.

m) History texts at the university level, and to some extent, at high school level, should acquaint students with the "historical views" of both founding races.

#### 4. Communications:

n) The Canadian press should be encouraged to present a more factual recounting of controversial or sensational news that reflects upon the unity of Canada. This does not mean that editorial policy should be subject to scrutiny or interference. The CBC is to be commended on



its presentation of current affairs, news, cultural and social pursuits and debatable issues of the day. The NFB has enabled Canadians to gain an insight into the economic, geographic and cultural factors which influence our lives and welfare. These two agencies constitute one of the "common denominators" which promote an awareness of the Canadian identity.

5. Other Ethnic Groups:

o) In Manitoba, our society is "multicultural" as well as "bicultural." On the national scale only the term "bicultural" applies (3a). Even so, "multiculturalism" should be taken into account. It is part of our heritage and should be preserved. It has been suggested that a "heritage" book be written to be used in conjunction with social studies, on an optional basis across Canada: ethnic legends, heroes, epics could be presented in story form for the elementary school level. A certain /amount of this type of "appreciation of cultures" is being done at present, but not in a consistent fashion.

p-i) The only true and lasting safeguard for the contributions made by ethnic groups is the respect and appreciation given them by the society which receives them. We need to develop an appreciation of languages' in general, as knowledge of the language is a premise to the understanding and appreciation of the culture.

ii) The members of the Manitoba Federation support the teaching of any language beyond the two official languages as an option only. German, and experimental Ukrainian courses are presently being taught in Manitoba schools.

iii) Encouragement should be given to people who have another mother tongue to perpetuate it by teaching their children at home. Whenever possible, they should be encouraged to add to their fluency and to the knowledge of their culture by organizing private groups or institutions to this end.

q) Worthy projects sponsored by ethnic groups should be endorsed by the Canadian Arts Council. Joint ethnic projects such as song festivals should be promoted. Efforts on behalf of ethnic groups such as those by CKSB (St. Boniface), DFAM (Altona), and by the ethnic Press are to be commended.



V SUPPLEMENTARY INFORMATION TO BE PRESENTED AT THE HEARING OF SUBMISSION

1. Copy of the statement of policy and record of resolutions of the Home and School and Parent-Teacher Federation of Manitoba Incorporated, (1955 - 1964).
2. Background material prepared by Hon. W.J. Lindal, March 7, 1964, "Canadian Bilingualism and Biculturalism."
3. Private schools in Manitoba at June 30, 1963. List prepared from monthly returns made to the Department of Education pursuant to the provisions of the School Attendance Act.

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Mrs. M. Bonneau  
Mrs. S. Appel





Soumission de  
HOME AND SCHOOL AND PARENT TEACHER FEDERATION OF MANITOBA INC.  
à la  
COMMISSION ROYALE D'ENQUETE SUR LE BILINGUISME ET LE BICULTURALISME  
Juillet 1964.

II RESUME DES CONCLUSIONS:

- a) que l'inégalité existe entre les deux peuples fondateurs;
- b) que des mesures pour promouvoir l'égalité de ces deux peuples existent dans notre constitution, mais que ces mesures ont été inadéquatement réalisées jusqu'à présent;
- c) qu'il n'y ait aucun COERCITION;
- d) que ceux (tant enfants qu'adultes) qui désirent apprendre le Français, l'Anglais, ou une "troisième langue" aient la facilité de le faire;
- e) que les communications inter-culturelles sont insatisfaisantes et / ou non-existantes;
- f) que notre héritage culturel provenant des "deux peuples fondateurs" et du "troisième groupe" soit conservé;
- g) qu'il existe une nécessité d'étudier, de discuter (dialoguer) afin de promouvoir une connaissance et une compréhension mutuelles de ces cultures.

III RESUME DES RECOMMANDATIONS:

- a) que le bilinguisme ne soit pas requis de tous les citoyens qui contribuent aux activités à travers le pays;
- b) que tous les enfants du Canada aient la facilité de recevoir l'enseignement de l'autre langue;
- c) qu'un plus grand nombre de professeurs de langues soient formés et qu'ils soient mieux qualifiés;
- d) que les enfants à qui on enseigne "l'autre langue" apprennent à la parler adéquatement et qu'ils acquièrent la compréhension de ce qu'ils lisent en cette langue;
- e) que les fonctionnaires provinciaux ne soient pas obligés de comprendre soit l'Anglais, soit le Français, à moins que telle province en décide autrement (à cause du genre de population...);



- f) que le bilinguisme soit requis dans certains domaines de "relations publiques";
- g) que, si des amendements à la constitution deviennent inévitable, nos chefs fassent preuve d'une grande sagacité;
- h) que les mesures qui existent dans la constitution pour promouvoir l'égalité des deux peuples fondateurs soient ré-interprétées et exécutées;
- i) que des consultations suivies soient maintenues entre les deux niveaux gouvernementaux (fédéral et provincial) en ce qui concerne les projets, les dépenses et l'administration en commun;
- j) que les citoyens du Canada soient encouragés à "visiter d'abord le Canada";
- k) que nous ayions un district fédéral autonome;
- l) que les étudiants au niveau universitaire soient renseignés sur "le point-de-vue historique" des deux peuples fondateurs;
- m) que la presse canadienne présente les événements qui influent sur l'unité canadienne d'une façon plus factuelle;
- n) que Radio-Canada et l'Office National du Film soient félicités des efforts qu'ils ont accomplis en vue de rendre les citoyens canadiens conscients de leur identité;
- o) qu'afin de conserver notre héritage "multiculturel", l'on encourage les "groupes ethniques" à transmettre leur culture par l'entremise du foyer et d'institutions privées;
- p) que lorsqu'une langue, autre que les deux langues officielles est enseignée dans les écoles, elle soit enseignée à titre d'option;
- q) que les projets méritoires entrepris par les "groupes ethniques" soient appuyés par le Conseil Canadien des Arts.



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BRIEF TO  
ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

SUBMITTED BY

KAHN-TINETA HORN, CAUGHNAWAGA RESERVE

MARCH 1965

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"Should a great calamity threaten the generation rising and living of the Five United Nations, then he who is able to climb to the top of the Tree of Long Leaves may do so. When, then, he reaches the top of the Tree he shall look about in all directions, and, shall he see that evil things indeed are approaching, then he shall call to the People of the Five United Nations assembled beneath the Tree of the Great Long Leaves and say: 'A Calamity threatens your happiness'."

Article 61

THE COUNCIL OF THE GREAT PEACE

THE GREAT BINDING LAW, GAYANEREKOWA





2...

The French-Canadians claim grievances from the past, Conquest, Defeat, humiliation, misunderstanding, and now demand understanding, recognition as a separate nation within the whole nation, with equal partnership to the majority, to have their way and to be masters of their own house and others. They want the French language in all federal, provincial, municipal governments, schools, legal and public organizations all over Canada, in all executive and responsible positions in business, industry, science and public services, and to restrict the use of English in the Province of Quebec. They are the largest united racial-religious block in Canada, and are lead by clever and aggressive leaders whose appetite for more and more may be called the "Law of Increasing Demands".

The English-speaking Canadians are divided into many religious, social, economic, geographic and racial stocks and are not united. They are not aroused and are not aware of the seriousness of demands which are not based on logic or reason but on spirit. Part of this group are Canadians of other language stocks who know well from European history that two languages will destroy this country.

There is a very nice atmosphere at these Hearings, but outside the Commission, the atmosphere is turmoil in Ottawa, disturbing predictions by Quebec Government and recent memory of threats, death, injury, bombings and violence. Despite the fact that there are thousands of dollars being spent in propaganda to promote French-Canadian or separatist ideas on language and culture, and that the English-speaking people and others have no organized opposition, we hope there will be more free expression by all as we are now being asked to



3...

"speak now or forever hold your peace".

WHO MUST SPEAK? There are three groups in Canada who are vitally concerned:

The influential Aliens who invest so much money in Canada, and they should say nothing as long as their investments are secure.

The Citizens of Canada who have been united by birth or naturalization since Confederation in 1867.

And we Indians who are not aliens, not citizens, but are the First People of North America, the legal proprietors of this continent, and are very much concerned for our survival. Our ancestors lived and strode upon this continent when your ancestors were still in caves in Asia or Eastern Europe. The Six Nations Iroquois Confederacy, whose great democratic principles are the model for the United States constitution and the United Nations charter, existed long before the invasion of the non-Indians and still exists as a nation. We Mohawks have lived close to and observed the French for 350 years and the British for 300 years and so can speak with some authority.

WHAT ARE MY RIGHTS TO SPEAK? While I, Kahn-Tineta Horn of Caughnawaga Reserve, will bring you words of truth, these are not the words of all Indians, but of many who agree that we may speak without fear of loss or punishment because we have no social acceptance, no property to protect as we are individually without property, and no money to lose as we have none.



4...

We Indians are one percent of the population in Canada today, and within a century we will be at least twenty-five percent of the population. So the language dispute today will be as vital to us in 100 years as the language issues in 1867 are being felt by French-Canadians today.

Indians have had much experience in language and cultural problems. If having more than one language unites and enriches, then Indians with 200 different language dialects should be the wealthiest of all. However, we know it is a barrier to understanding and unity and to overcome these barriers, Indians long ago developed one language -- the Sign Language which was known by all Indians.

To French-Canadians we Indians are beyond understanding. To them we are "sauvages" who have been subjugated but are still untamed barbarians who have not changed much after 350 years of association. We are the People in old television movies being killed by cowboys, at fish and game shows in buckskins and beads, or dancing at some event to the sound of tom-toms.

To English-Canadians we are noble, silent Red Men living happily on reserves. Many feel we should change our ways, leave the reserve, work harder and become part of their "melting pot". Very few have met an Indian face to face unless they live in the North end of Winnipeg or near some reserve, or have walked on a girder fifty floors up.





5...

BUT OUR WAY OF LIFE HAS HAD MORE INFLUENCE ON CANADIANS THAN MOST REALIZE. There are many references to "French" culture in Canada. According to my calculations, the number of "mothers" in New France at the start of the Seven Years War were so few that it was impossible for them to have multiplied to the 6 million they are today. There short life span, high infant mortality, frequency of fatal and serious diseases, and long absences of husbands kept the population from increasing as fast as nature might have allowed without some outside help.

{ Where did the French-Canadians come from as it is sure that the French women settlers could not have had a child every six months?

At the time of Champlain, there were Iroquois and Huron Indians. The fierce anti-white Iroquois numbered over 6,000 and occupied from what is now Sorel to Buffalo New York. The Hurons numbered 40,000 and occupied the area from Quebec to Lake Huron, and blended in well with the French with whom they early formed an alliance, accepted Christianity, and tried to live in "two" cultures, or to be "bicultural".

What happened? In 300 years the Iroquois have multiplied six to eight times to about 30,000 in Canada and at the same rate the Hurons would today number around 300,000. But "biculturalism" has reduced them to 947, with eight more on the way.



6...

The 40,000 Hurons of the 17th and 18th centuries provided many "fathers" and "mothers" for the small French colony, increasing their number by intermarriage or interbreeding. The Hurons, some Abenakis, Montegnais, Malecites and Micmacs provided a large part of the blood stock of the settlers.

Before establishing reserves, Hurons in Quebec moved from place to place, met and mingled on equal terms with French-Canadian courier du bois, fishermen, explorers and were accepted as equals by male and female. As a result a large group of French stock plus Metis was created and very few "escaped" having some Indian blood in their veins....this is a fact that has been repressed in the history of French Canada.

This explains other characteristics and features of the French-Canadians which make them different from the hard driving, commercial business minded, money counting, blond, blue-eyed Normandy French who were the original settlers. The French-Canadians inherited from the Indians their disinterest in money, their close communal and family relationships and their black hair, dark eyes and dark complexions.

If it is recognized that the culture of Quebec is really "French-French-Indian", then both appearance, numbers, attitudes and demands of the present people of Quebec may be more easily understood.

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understand  
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2  
e } WE INDIANS ARE AGAINST ALL POLITICAL "ISMS". We are  
opposed to Fascism, Communism, Capitalism, and we are  
particularly suspicious of political "bilingualism".  
We support anyone's right to freely choose to speak two  
or twenty languages but we reject the implied legis-  
lative attempt to force us to accept more than one  
official language. Indian legend says that "to speak  
with two tongues is to tell a lie".

The title of this Commission should be corrected. It  
creates the false impression that there are actually  
such things as "bilingualism" and "biculturalism".  
Canada's culture is the sum total of all the ways of  
life of all its people, and although there are supposedly  
many sub cultures, there cannot be "bi culture".

As to "bilingualism", you can describe a person who  
speaks two languages as being "bilingual", just as you  
might describe him as being well-educated or well-developed,  
but "ism" sounds like a cult and the title of this  
Commission implies that this cult exists and is accepted.

The title of this Commission is incorrect and misleading  
and I would suggest that this gathering be called "A  
Royal Commission to Hear the Demands, Study the Requests  
and Test the Opposition to Increasing the Influence of  
the French Language and Subculture Upon Others in Canada".





8...

THE PHRASE "FOUNDING RACE" CAN REFER ONLY TO INDIANS who have been here beyond memory. As founding means "to put on a firm basis of existence", the Indian way of life proved itself well-founded and existed long before Western civilization. Indian life, in delicate balance with nature, would have continued as such if it had not been interrupted by "invaders". Is it right to refer to the invading French, British and others as "founders"?

To ignore Indians is like saying there is no St. Lawrence River.

WE INDIANS WILL NEVER SUBMIT TO BEING FORCED TO SPEAK ANOTHER LANGUAGE after our own Indians language and English if we choose (or in some cases French). For we Iroquois the French language will never do us any good and we know it.

Canada's destiny lies with the Western world and the English-speaking democracies. In Canada French is spoken by 28% of the population and English by 72%. In North America French is spoken by less than 2% and English by over 90%. With the countries Canada deals with French is spoken by less than 1%. In the Western Hemisphere, French is spoken by only  $\frac{1}{2}$  of 1%. How lonely the French must be!

A fashionable belief today is that "being able to speak two languages is a great advantage". But is this true? A second language is good if you deal with persons who do not speak your language. This would apply to only 20% of Canadians and 80% would not need two languages.



The theory that a second language adds to culture would make the most cultured persons those who spoke seven, nine or eleven languages. This is an unproven opinion. Some authorities hold that speaking another language leads to confusion of the mind in two languages. They point out that the greatest leaders of the world spoke one language although they were able to understand the most complex questions. Such men as Churchill, De Gaulle, Johnson, Kennedy, Alexander the Great, Julius Caesar, Abraham Lincoln and other great men spoke only their native languages and would not risk damaging their thought processes by learning another language.

Recent studies completed at University of Chicago show that persons speaking two languages are less effective, less efficient and more confused than those speaking one language. There are so many interpretations of words and meanings in one language, imagine the confusion in the mind in two languages!

There is the idea that planting the French language more deeply into the culture of Canada will resist domination by the United States. This is not a proven fact. Any bilingual nation that has survived is in turmoil such as Belgium or South Africa. The divisions of languages, races, cultures and authorities does not strengthen but weakens and makes the country more vulnerable to domination by others.



10...

As for spreading the French language across Canada and crippling the country by trying to make it bilingual, my experience with most English-Canadians is that they think of "French" in terms of the Left Bank, the Seine, the Louvre, and not in terms of Chicoutimi, Ste. Isidore or Trois Pistole. To order in French from an expensive menu or know all about wine is their idea of being "interested in 'French'". But if their school taxes were to go up 33%, if they had to face courts in two languages, if all candidates for public offices had to be bilingual, and if all English-speaking Canadians could not get any government positions without French -- they would stop giving lip service to the idea of the French language spreading throughout Canada.

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7 { The English-Canadians should look now at the high cost of a bilingual country in terms of misunderstandings, divided loyalties, and actual taxation costs. I do not think English-Canadians will spend the extra \$500 to \$1,000 per year that it would cost each family to have everything done in two languages. (Indians will obviously not be able to afford this luxury.) But the silence of English-Canada is encouraging French-Canadians to think that their threats of separation will gain them more important concessions. It would save a lot of time and bitterness later if English Canadians would face these facts and express an opinion now.





11...

POPULAR CANADIAN HISTORY INCLUDES THE PHRASES "CONQUEST", "AFTER THE DEFEAT", AND "A BEATEN RACE", but in fact Quebec was involved in seven military events besides the continuous wars with the Iroquois. The last two were in 1939 and 1914 which the people of Quebec did not fully support. Before this, the War of 1812 and the invasion of Americans in the American Revolution found French-Canadians well-protected by their English neighbours. In 1629 two English sailors Louis and Thomas Kirk acting for their brother General David Kirk arrived off Quebec and without firing a gun, Champlain surrendered New France and was given safe conduct back to France. The English then protected New France but soon returned it to His Christian Majesty the King of France. Was this Conquest?

Is the Battle on the Plains of Abraham the "Defeat" of the French-Canadians? Did it really decide the fate of a continent? Actually French-Canadians were not engaged in defending New France. The five thousand fighting forces consisted of European mercenaries and Huron and Algonquin Indians, against the same number of English, Scottish and Iroquois. It was a minor scuffle in the Seven Years War and six months later Levis avenged this defeat with a victory over General Murry at St. Foy. The score was then evened up, and so could this have been Defeat?

In 1763 the Peace of Paris ended the Seven Years War. The British wanted to return the country to France but instead the French King wanted the Island of Guadalupe with its sugar, sugar cane and rum rather than New France. The French got Guadalupe and the British got New France. Cotton Mather, famous American, said, "The Canadians were deserted and left by France in almost inconceivable state of ruin".



12...

The Habitants were abandoned coldly and forever by France. The British were given New France and so they "Adopted" them. They were Abandoned by the King of France and Adopted by the King of England.

The Adopted wanted religious privileges and assurances. The British under the Quebec Act of 1774 guaranteed Roman Catholic advantages and the other British colonies in North America were bitterly opposed. This eventually lead to complete loss for the British of what is today the United States.

There was no Defeat, no Conquest, no occupation and no Beaten Race, but rather a skirmish, an abandonment, an adoption and protection. The French-Canadians, far from being a "founding race" are a "Foundling Race".

IF THERE IS ANY SOLUTION TO THE PRESENT FEELING OF BITTER DISSATISFACTION OF THE FRENCH-CANADIANS, it is within themselves. There is nothing to stop the French-Canadian from writing his own ticket. If he will prepare, invest, work, sacrifice, he will succeed in business with really trying.

From 1609 to 1952 French-Canadians were controlled by their religious authorities, politicians, notaries and mothers. Their philosophy was purity, poverty and heaven against wealth, wickedness and hell. They had no contact with the outside world because their newspapers, magazines, and radio programs were all controlled. They were sheltered from war and taxes and their leaders kept them uneducated, and with the aid of friendly Indians, they concentrated their lives in the "revenge of the cradle".



13...

In 1952 came television and suddenly the French-Canadian discovered a new exciting world with beautiful French-speaking girls riding surf boards in Waikiki, James Stewart delivering a great oration in French to the United States Congress and cowboys speaking French with a Texas drawl massacring French-speaking Apaches. They forgot that all this was dubbed.

Soon they realized they were suffering unnecessary hardships, sacrificing their lives and saw how backward they were and became angry at themselves. They could not buy all the riches advertised on television with their low incomes and dissatisfaction continued to grow. They could not accept the blame and so the anger was turned towards others and the English-Canadians became the guilty ones. Now French-Canadians want to make up for 200 years of lost time. They would like to have all of the rewards of those who sacrificed themselves, had small families and worked hard for centuries. This is not possible. Their motivation has suddenly become money and power. Well and good. Let them work, sacrifice and earn it and they will have the positions they deserve.

The time for breeding and raising babies obediently at the cost of education and enterprise is now all over. The French-Canadian must cut down his family to less than the national average, concentrate on education, plunge into business and the risks of enterprise and perhaps in 20 to 30 years will move up the standard of living equal to Ontario and British Columbia. Their demands to be "masters in our own home" is not logical when such firms as General Motors are invited in to invest \$25 million, and \$600 million is borrowed in the United States to buy public utilities. No matter what happens





14...

for the coming century, it will be American money making the wheels turn in the Province of Quebec. As long as Americans finance the big business, no one but Americans are going to be the real masters.

What is happening reminds me of an old Indians story about a Brave who pursued an evil-looking animal for years and years. He heard that if he killed the animal its spirit would enter into his body. Eventually he caught the animal and killed it. As he looked down at the strange evil face of the dying animal, his face started to change to resemble the dying beast he had just killed!

English Canadians' apathy will cease if their way to the Atlantic is closed off, or their aircraft cannot fly over Quebec, or their taxes are greatly increased to support "bilingualism".

To say that the English-speaking minorities in Quebec have been treated better than the French-speaking minorities in other provinces is false. The English-speaking in Quebec have guaranteed equal constitutional rights.  
No one treats them better. It is their right.

What appear to be small language concessions will lead to complete control of the country just as the small concession of the Quebec Act lead to complete control of Quebec by French-speaking people. If any official expansion of the French language is achieved through this Commission, it will eventually lead to complete control of the areas where this happens. The danger is that misguided English-speaking Canadians will sacrifice the minorities of Quebec by allowing these concessions in Quebec through their ignorance of the facts.



The efforts to revise the British North America Act are intended to eliminate the English language from the Province of Quebec and this fact should be exposed now.

THE SIX NATIONS IROQUOIS CONFEDERACY are the Senecas, Cayugas, Onondagas, Oneidas, Tuscaroras and Mohawks. They were never defeated and still exist as a nation. They concluded honourable treaties of "alliance" with the British Crown and they have never broken their word. It was the Iroquois who decided forever that this nation and the United States will be English-speaking.

In 1609 the French lead by Samuel de Champlain made a pact with the Hurons to kill every Iroquois. The Iroquois had only bows and arrows and knives and the French had guns and so they felt confident. They went down to Lake Champlain and the Hurons and Iroquois met and agreed to battle the next morning according to rules of Indian warfare which were very honourable. But at dawn the French and their allies cheated and ambushed the Iroquois and slaughtered their Chiefs. This did not make the French popular with the Iroquois.

From that time on the Iroquois were the mortal enemies of the French and Hurons. In 1660 Count de Denonville on orders of the King of France sent out messages to all Iroquois Chiefs to come to a big peace conference at Cataraqui. The Iroquois brought vows of everlasting peace and the French brought soldiers, Ottawa, Illinois, Algonquin, Huron and "praying" Mohawk Indians. After smoking the pipe of peace the Iroquois Chiefs were all gathered together and de Denonville overpowered them, chained them, sent them to Quebec by anoes and shipped the Chiefs to France where they were all worked as galley slaves and the others were imprisoned in Caughnawaga.



16...

The Senecas never trusted the French and did not come to the peace pow-wow. The French and their allies went to the Gennessee River Valley to wipe out the Senecas once and for all. The 1,000 Senecas knew the French method of warfare of capturing the food and shelter of their enemies and so they burned their villages and their food and fled into the forest and from their punished the 2,000 French soldiers so severely that they had to give up and return to Montreal.

The Senecas followed them back to Montreal and camped at Lake St. Louis. They sent messages of "return the prisoners to us or we'll punish you". The French laughed and the Senecas attacked some of the settlements around Montreal and in 1689 wiped out the settlement of Lachine. The French were so demoralized by these defeats that they could not continue their expansion in North America. The Iroquois had closed off the fur trade routes on the St. Lawrence River and the Great Lakes and the merchants in France suffered such great losses that they lost interest in Canada. In 1664 the Iroquois became the allies of the English first to fight the French, and then to help them govern their people (Truro Wampum Treaty), and that is why today Canada has a Prime Minister 'Pearson' instead of a President 'De Gaulle'.

After 300 years of close contact virtually no Iroquois speak French and it is obvious that we do not want to and are never going to. Our ancestors were imprisoned and held in Montreal for several years during the French Regime and other than fathering and mothering children they picked up no French culture. We know there is no hope for employment for the Iroquois anywhere in the French Canadian economy. Only in the United States is there a big demand for the special skills of the Iroquois and French language is not necessary there.







That the province of Quebec should separate from Canada and the Iroquois in Caughnawaga, St. Regis and O ka will be swallowed up in a "foreign" nation is not amusing to us. What is more likely to happen and is out of the question is that the province of Quebec will try to get more control of Indians in the near future. The Iroquois who were never defeated in warfare know that they could be wiped out by political trickery and pressure.

We are also aware that the hungry eyes of real estate promoters are now on our valuable real estate land of Caughnawaga which is our only permanent possession and this would be one of the lucrative prizes of possible separatism.

#### C O N C L U S I O N S

Our treaties are with the Crown of Britian, which responsibilities and obligations are assumed by the Canadian Government, and not with the French, so why should we recognize the demands of those we defeated and furthermore we will never allow those we defeated to be our masters, and we advise our allies the English not to betray us by recognizing their demands over us.

We intend to keep our traditional way of life and take as much from the other cultures as we wish and we think necessary. We will resent and resist any legislative force to make us take on another language because it is our right and because it is destructive and undemocratic. We chose our friends 300 years ago and since then we have found no reason to change. Anyone attempting to impose on us their "bilingualism" means to us the end of the culture and languages of our ancestors and indicates their lack of respect for our way of life and our People.



YOUR ANCESTORS FLED FROM EUROPE TO AVOID RACIAL AND RELIGIOUS CONFLICT and we gave you refuge here, but you have insisted on continuing your disputes and trying to divide us.

Indians are against these divisions of our People by religions and languages and we recommend that Neutral Schools be established on our reserves and all through Canada so that all religions will be left in the churches and so that we can freely select the language, or languages, in which to be educated.

ABOUT ONE HUNDRED YEARS FROM NOW CANADA WILL HAVE A POPULATION OF SOME SIXTY MILLIONS AND THERE WILL BE OVER TWELVE MILLION INDIANS, three times as many of us as there are French-Canadians today. What will we be saying then? Maybe every word being said about English-Canadians will be repeated by us against the other 75% of the population. We will probably accuse them of oppressing us, not understanding us, keeping us down, and will be demanding the right to our own culture and being masters in our own home.

Let me remind you what my wise friend Chief Pine once said that "No matter how fast we run along a trail, through the forest, up the hill and through the valley, we will never reach our destination if we are heading in the wrong direction! "



TITLE: Brief to the Royal Commission on Bilingualism and Biculturalism

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Brief of 7 pages; 10 recommendations

REMARKS OF ANALYST: This short well-meaning brief seeks to preserve the "integrity of our Canada" with the eventual goal of a single Canadian nationality and culture which would "dominate all of the other cultures, no matter in what language it will be expressed". But it plumps for bilingualism and biculturalism now.

The author believes it to be useless to look into such arguments as to whether or not the French-Canadians have been exploited by the English. The fact is that the twentieth century is the century of nationalism, that feelings of exploitation and discrimination exist, that French-Canadians feel they are entitled to more equitable treatment economically, linguistically and culturally. Quebec's rights are not simply those of another province but are best summed up in the Commission's terms of reference as an "equal partnership". Therefore changed attitudes are needed for Quebec is not a province like the others.

The author among other things recommends: that bilingualism can be best achieved through the instrumentality of a federal system of education; that there be two official languages on the federal level and that either French or English be the official language wherever 50% of the population speaks the respective language; elsewhere wherever "more than 5%" of the population does not understand the official language, official publications should be printed in a second language as well". (These could be German, Eskimo etc. as well as French and/or English. If constitutional amendments are required then these should be made.

The government ought to promote all cultures but especially French and English.

#### ATT. RESEARCH

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The author is a Canadian of Byelorussian origin but he does not claim to speak for Byelorussian organizations. He was educated in Ottawa.







Submission of  
Miss Jean Howarth

To:  
THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Gentlemen:

This brief is a personal brief. It is the result of concern at authoritarian trends in our democratic form of government.

It would appear that most of the discussion before the Commission revolves around the question of what does Quebec want as a price for staying in Confederation.

What does English-speaking Canada want? In the dialogue that has been going on between our two cultures, this is the question that has not been asked, or answered. It has been avoided, because to answer it would be to take us to the root of the genuine differences between our cultures, and perhaps to show that these differences are not reconcilable, and that it is not possible for two peoples motivated by such different political ideals to reside without injury within a single nation.

Goodwill and patience and energy can resolve the economic difficulties under which Quebec has labored, they can mitigate and make endurable the problems of language. But can they wed within a workable political system the principles of authoritarianism and democracy?

Quebec has been bred of the Napoleonic Code and authoritarianism. Her people have submitted to the rule of an authoritarian church and a series of authoritarian and often corrupt governments. Half her population -- the female half -- has been denied many of the rights and freedoms which are taken for granted by other Canadians. Quebec's courts, under the pressure of emergencies, have tended to substitute the rule of man for the rule of law. She has never given the rights



of the individual -- however unworthy that individual may be -- the inviolate position that is central to the strivings toward improvement of Canadians in other provinces.

English-speaking Canada has been bred of British common law and representative and responsible government. She has not always preserved these principles and institutions in a state of health, but they have been at the core of her struggle toward better things. And when a government or a court has played too brazenly with the principles -- as when the Ontario Government endeavoured to introduce its police-state law -- the people have erupted in spontaneous anger which has forced retreat.

The present Quebec Government has made great strides in moving away from the authoritarian procedures of its predecessors. The Roman Catholic Church in that province has instituted great reforms.

But democracy is a habit that takes centuries of learning. Only in those countries where it has been the product of long, slow growth are the people prepared to settle their differences and resolve their problems by the time-consuming and patience-trying methods of the due process of law, and in none of them is the system yet perfected. Countries new to the system tend, in crises, to revert to the quicker and more drastic, but freedom-destroying, methods of their traditions.

This has happened under the new Government in Quebec. When a number of young separatists were arrested in connection with the series of bombings that had occurred in that province, they were held for many days without charge and without access to legal counsel. They were questioned exhaustively and in secret by the police, and were not produced in a court of law until the prosecution had secured its case. Protests against this highly improper method of proceeding were almost exclusively limited to English-speaking Canada, and aroused considerable resentment in Quebec.



More recently, when police were accused by a multitude of observers of using undue force to put down the demonstrations that occurred during the Queen's visit to Quebec, Quebec Attorney-General Claude Wagner conducted a swift and private inquiry, which heard none of the pertinent witnesses, and exonerated the police.

In both instances, the protests from English-speaking Canada were received with the retort that those whom the English would protect were opposed to the English. And this attitude is perhaps as significant as anything of the differences between the cultures: under the system of justice inherited by English-speaking Canada it is held that justice can serve no man unless it can serve him who least deserves it.

These are straws in a wind with which we must all reckon. But the most alarming result of Quebec's suddenly heightened involvement in national affairs has been the emasculation of Parliament and of the Oppositions in most of the provincial Legislatures.

In the three major areas of legislative activity during the past two years, Canadians have not been ruled by a Parliament representative of and responsible to the people. They have been ruled by an oligarchy of eleven men - the ten provincial premiers and the prime minister. The blame for this usurpation of constituted authority rests upon all eleven, and perhaps most heavily upon Prime Minister Lester Pearson, who seems to prefer the quiet of secret conference to the hurly-burly of the House of Commons, and who has been willing to yield much to preserve Confederation. But it is Quebec's demands which have occasioned the opportunity for these derelictions of duty.

The three areas of legislation are the Canada Pension Plan, the patriation of the Constitution, and the legislation to enable provinces to opt out of federal-provincial programs. None was produced by the Government and subjected to the usual examination by the





Opposition. All were produced in secret federal-provincial conclaves, and are in process of being examined by an Opposition that has already been largely committed to support by its provincial parts.

Let us examine the making of the Canada Pension Plan to see how this system of governing works. The pension plan as it was originally proposed to Parliament by the Liberal Government was to be a pay-as-you-go plan, in which the premiums would have been little more than half of the premiums now proposed, and the maximum benefits only \$4 a month less.

The plan then went to federal-provincial conference, where it was discussed in secret. Details of that secret conference were later leaked to the press and then confirmed by Premier John Robarts of Ontario. Quebec Premier Jean Lesage had already said that Quebec would opt out of the national plan, and he now opposed a pay-as-you-go plan. He wanted a large fund with which to carry out his economic plans for Quebec. He refused to agree to the constitutional amendment necessary to cover widows and orphans and invalids under the pension plan unless the premiums were greatly increased; and he possessed the power to make this amendment impossible.

At that time Premier Robarts said that he would not agree to the premium increase, because it was not necessary and because it would place an excessive levy on Canadian workers. But there were other federal-provincial conferences.

From the final one on the subject Premier Lesage emerged openly angry, and Prime Minister Lester Pearson then entered into a flurry of secret negotiations with the Quebec Premier. The upshot of this was that Premier Lesage got his way: the premiums were increased from one per cent on the worker and one per cent on his employer to 1.8 per cent on each, and widows, orphans and invalids were to be covered.



In an exchange of letters the other premiers agreed to the change. They may have been influenced by the thought of the large capital funds which the premium increase would place at their command, or by the belief that not to yield would produce a rupture in Confederation. The fact remains that Quebec threatened, and the federal government and the nine other provincial governments submitted to her threats.

So then the pension plan came to Parliament. By this time, all the members of the Opposition except the New Democrats were hog-tied. How could the Conservatives oppose a plan which already had the approval of the Conservative premiers of Manitoba, Ontario, Nova Scotia and Prince Edward Island? How could the Social Crediters oppose a plan that was blessed by the Social Credit premiers of British Columbia and Alberta?

In the provincial Legislatures tongues were equally tied. Though they believed it the worst plan in the world, was it politically possible for the Liberal Opposition Leaders in British Columbia, Alberta, Manitoba, Ontario, Nova Scotia or Prince Edward Island to oppose the proud production of Liberal Prime Minister Pearson. The NDP only was free to be honest, since it held power nowhere. Parliament had been converted into a rubber stamp.

This plan will nearly double the levy on workers and businesses in this country, for a trivial gain in benefits. It will place very large funds in the hands of governments, an act that many thoughtful people think unwise and that has been rejected by most western democracies, which have favored instead the pay-as-you-go principle. And this plan has been laid upon the Canadian people by eleven men, who decided this most important part of our destiny in secret meetings behind closed doors.

Even though the fruit were wholly good, the system, if one believes in democracy, is wholly wrong. The bipartisan nature of the federal-provincial decision-making body silenced effective opposition;



the elected representatives of Canadians could not speak. And the people of Canada have no control over the eleven. With their votes they can discipline the Prime Minister and the premier of their own province; no others. Even if a national consensus opposed an act of the eleven, it could not find expression. Provincial elections fall at different times, and federal elections at still another time. There would be no moment when the people could speak with a single voice.

In the same way are the opting-out provisions to be determined and the legislation to bring the British North America Act to Canada and to establish the methods of amending it once here. The very rules by which we will decide how we will govern ourselves were drawn up, not by our elected representatives, but by the eleven. They have been opposed by the N.D.P. which was not at the conference, and by Quebec's Union Nationale, which was not at the Conference either. But in other Legislatures by other provincial Opposition, they have received the rubber stamp. Conservative Leader John Diefenbaker has attacked them, as designed to set Quebec up as a separate state within the state. His present position in the party, however, may convince many that his objections are those of a discredited man, and therefore not to be taken seriously. But they are very serious.

In the House of Commons the other day we witnessed another example of how our system of representative and responsible government has been injured. A Social Credit member protested that the committee discussions on the Canada Pension Plan had not been translated into French, and that it was improper that he be denied the legal right of the report in his own language or be asked to vote on a matter with which, not knowing English, he could not be thoroughly conversant. He was quite right, and further discussion of the plan was delayed until the French translations were produced.





But in the concern for this right of French-speaking members of Parliament, it was largely overlooked that 75 Quebec MPs would, in fact, be voting on a measure which did not affect their province and did affect the nine other provinces. It can be said that it does not matter, because the Quebec pension plan is comparable to the national plan, and that no differences of opinion could be expected to arise. But it does matter.

With the opting-out privileges the provinces are to have, and the constitutional changes which will permit provinces to take divergent paths, there are going to be many matters coming before Parliament in which there is not unanimity. The Quebec bloc could often be placed in the position of wielding the balance of power in matters which do not concern it.

I do not believe that English-speaking Canada will, or should, long accept rule by oligarchy of the premiers and the Prime Minister. I do not believe that Parliament should allow Quebec MPs, or the MPs of any other province not involved in a program, to determine the fate of that program. I do not believe that they will accept what is becoming, essentially, an authoritarian system of government. What English-speaking Canada wants is democracy.

Quebec needs our understanding and our help, and it should be gladly and freely given. But it is time that we examined the damage which the present course has done to our institutions of responsible government, and looked clearly to discover where the path, on which our feet have been arbitrarily set, can lead.

If the price of Quebec's remaining in Confederation is the destruction of responsible government, then the price is too high. We would do better to determine now upon an amicable separation, in which we could both abide by the traditions of government and justice dear to us, and in which we could help each other as friendly neighbors.

Unity is important, but it cannot be purchased at the cost of freedom, and several dangerous downpayments have already been made.



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 September 3, 1964.

Royal Commission on  
 Bilingualism and Biculturalism,  
 P.O. Box 1508,  
 Ottawa, Canada.

Gentlemen:

At the request of the Royal Commission on Bilingualism and Biculturalism, I present herewith a brief on the matter concerned. I speak as a Canadian of Byelorussian Origin. It may not represent fully the opinion of all Byelorussian organizations. It is my own.

#### Part I

##### 1) Summary of conclusions and Recommendations.

At the outset I must state that in my opinion the French problem in Canada exists and that it is an urgent one. It endangers the integrity of Canada. My opinion is based on the following:

a) Approximately thirteen percent of French Canadians are separatists and are in favour of splitting up Canada without delay. Twenty-three percent are still undecided. The percentage of extremists is growing. Members of the parties which are struggling for independence are recruited mostly from educated classes of French Canadians.

b) There is a constant threat of the repetition of acts of terrorism by the underground organizations.

c) Quebec officials with Premier Lesage and his Government are strongly in favour of drastic changes to the present state of Confederation.

d) The most influential organization in Quebec, the St. John Batista Society has expressed itself in favour of independence for Quebec.

##### 2) The Cause of the Problem.

a) There is a general tendency of all nations toward independence. This is particularly true in the twentieth century. As a rule, nations struggling for their independence eventually become free. In recent times, the African and Asian countries have provided many examples. The unfortunate exceptions to this rule are the nations dominated by Russia.

b) The present feeling of French Canadians is that of a nation conquered by England. Their joining Confederation was forced on them by circumstances.





c) Poor economic situation in Quebec. In my opinion this is largely the fault of the French themselves, but it is useless in arguing this point because they feel that exploitation of their economy by the English is the cause.

d) Having most of Quebec's industry and business in their hands, English employers give better jobs to English speaking people. According to a Maclean's Magazine survey, 9 percent of French Canadians have been refused jobs because they don't speak English. The French language, even Quebec is still mostly the language of the working classes.

e) There are poor possibilities for the development of French Canadian culture. French Canadians have lost their connection with their mother country, and because of their economic situation, they are hampered in the development of their own culture. On the other hand, English culture is foreign to them and they naturally resist its imposition upon them in their own province. Since they cannot fight the English domination on economic and cultural grounds, they have started to fight them by revolution.

f) There is not a distinct notion of feeling Canadian Nationality. According to the same survey of Maclean's Magazine, only 62 percent of Canadians chose union with the United States. High ranking officials of British Columbia, Quebec and the Maritime Provinces speak of breaking away from Confederation.

g) There is no unified system of education for all Canada. Regardless of the subject matter, or the language in which it is taught, there should be one general line as well as one ideal for all Canadians if we are to become a nation. In this matter the Federal Government should have greater authority.

### 3. Recommendations.

Taking into account the fact that present dissatisfaction of French Canadians with their situation is based on emotional grounds as pertaining to language and culture, and on economic grounds stemming from their lower standard of living and their inability to gain control of their economy, I recommend:

a) That bilingualism be compulsory in official phases of Canadian life. By this I mean, that official language in Quebec must be French, and in other parts of Canada where more than 50 percent of the population speaks English, the official language must be English. The second language must be English or French respectively. Other languages must be respected and nobody must be lost in Canada because of language. English and French must be two official languages in Ottawa. In other provinces the official language must be the





language of the most predominately spoken in the province. In the region where more than 5 percent of the population does not understand the official language, official publications should be printed in a second language as well.

b) That on the staff of all institutions of a public service nature there be responsible persons who understand both official languages, French and English. This would apply in particular to government officials at all levels including municipal, law enforcement agencies and possibly to hospitals and similar institutions. This cannot be done at once but we should strive to affect this conversion gradually.

c) That the French language be compulsory in English schools starting from the fifth grade and similarly English be taught in French schools.

d) That although Canada is a country with two dominant cultures, French and English as well as cultures of other national origins, we believe that there is a distinct Canadian culture. We believe also that in time, this Canadian culture will dominate these separate cultures and absorbing the best from each of them, emerge as a full, rich national culture. If this is to be possible it is necessary for all cultures to have an opportunity to grow and contribute to the national heritage. English and French, being two fundamental cultures, must have equal governmental support. Bilingualism and biculturalism as well as recognition of the contribution of other ethnic groups to the enrichment of the Canadian culture must be a policy of Canadian Government. It is essential that students be taught about French and English cultures in all schools. Above all, the teaching of "Canadianism" must be stressed.

e) That there be one uniform system of education in all of Canada. Permitting some authority to education departments in individual provinces the Federal Government must have the power to determine the curricula for all schools. The ideal of a Canadian Nation must be a guiding star. The good of all Canada must be considered before local or provincial patriotism.

f) Publicly owned media of communications must equally represent both cultures. Radio, television and press, while they cannot be completely bilingual, should promote biculturalism in Canada. The libraries will play here a tremendous role. Civil Service libraries must be bilingual.

g) The Federal Government should aid the development of industry in Quebec and raise the standard of living in that province.

h) Quebec must have greater authority than the other provinces in running its domestic affairs.





i) According to these recommendations, I believe that the BNA Act should be amended. A special commission must be appointed to work out a new constitution. A group of specialists representing Quebec could be appointed to deal with problems peculiar to Quebec.

j) All changes in promoting bilingualism and biculturalism involve the money problem. This money may be found by cutting foreign aid to a minimum. But that is the last resource. We need to help ourselves.

## Part II. General

### 1. Historical Background of Conflict.

On the Plains of Abraham were sown the seeds from which grew the present Canada; at the same time were sown the seeds of the present conflict between two founding races.

The French colonists found themselves in the position of a conquered people. It is natural that the victorious English, having the support of the mother country, quickly occupied key positions in politics, business and industry. Understandable, too, English became the official language of the whole country. This, with the exception of domestic affairs, it is still true today. At the founding of Confederation, Quebec became, theoretically and legally, equal to the other provinces. The situation changed very little. As before, having control of capital, business and industry, the English were still the dominant and the French the working class.

The twentieth century is the century of awakening nationalism. We have witnessed, during this time, the rise of many nations, and the formation of independent states. If we study the history of nations which were or are still struggling for their independence (among them the people of my native country, Byelorussia), we may anticipate the trend of the present movement of French Canadians in Quebec. The movement follows the customary pattern. It usually begins with demands for equality in working opportunities and language; then equality in culture. At this point within the nation many political parties demand full independence, as a rule, the extremists, sooner or later win. There are various methods of fighting these movements. Rich Russians still prefer the sword; the English prefer persuasion and gentle pressure and at all cost try to avoid open conflict. The Canadian situation, in one sense varies from the general pattern. Canadians of English and French origin have lived together for centuries, and together have fought mutual enemies. Another factor in favour of the amicable settlement of difference is the wisdom of politicians of English and French descent. Nor may we overlook the fact that a large percentage





of these lines are of neither French or English descent, (who are perhaps in a better position to see French versus English situation objectively and thereby tend to minimize its acuteness).

## 2. The present situation

Let us consider the present situation in Canada. Firstly, we have not a clearly defined notion of what Canadian nationality is. Does it exist at all? We may easily define Canadian (or any other) citizenship, but we tend to forget that nationality and citizenship are not the same thing. We need a Canadian nationality, and where we speak of this, we have to think of Canada as a whole and not as separate groups of residents of a particular province. Some of our leaders think differently. British Columbia's C.N.A. Report has said "...In straight economic terms, B.C. would be better off as a separate nation". Mr. Bennett insists that he believes in strong Canada, yet he speaks in terms of B.C. as a separate nation. A similar attitude toward Canadian nationality has been expressed by political leaders of the Maritime Provinces and the Eastern Territories. (see Maclean, February 9, 1961). The children of "New Canadians", as well as children of pre-war immigrants of nationalities other than English or French despite the national origin of their parents consider themselves Canadian. Since they represent a considerable proportion of the Canadian population, we may hope that their attitude will successfully influence the development of a Canadian nationality.

French Canadians some time are unjustly hurt by English Canadian officials in Quebec. I cite only the case of Mr. Donald Gorden's statement regarding the appointment of French Canadians to high positions in the C.N.A. In commerce, probably because of expediency, this may be less important. In many spheres there is evidence of poor relations between English and French Canadians. Students in French and English universities have practically no contact with one other. Even in Quebec, where I studied, relations between students in the University of Quebec and McGill University were far from what we could call good.

Studying the report of Maclean's survey we find some not proper relations in the field of employment. The fact that 3 percent of French Canadians were refused jobs because of language (if we may believe the survey) is very unfortunate. Especially when we remember that most of Quebec's resources, business and money are in the hands of the English Canadians.

Quebec, as one of the ten provinces, has rights equal to those of the other nine. Quebec's moderate separatism, however, is not a "new deal" with the rest of Canada. It is referred to as "equal partnership" rather than just one in the of the right provinces.





### 3. Bilingualism

The Royal Commission interprets "equal partnership" in bilingualism and biculturalism. In the fullest meaning of these words I must say at the outset that their realization is impossible. This would be, of course, ideal. But because the ideal is impossible, we must find a compromise which comes as close as possible to the ideal. I believe that the closest goal we may achieve is a Canada in which no French Canadian will be lost in Ontario and no English or other Canadian will be lost in Quebec because of language. The official language in Quebec must be French and in other provinces English. Federal institutions must be bilingual and federal employees, at least those in higher positions, must have a minimum working knowledge of both languages. I believe further, that all official and legal correspondence must be printed in the language of the province but in some regions where more than 3 percent of the population does not understand this language, the correspondence should be in two languages. This may be French-English, English-Eskimo, English-German or whatever the case may be.

The bilingual problem may be solved by education. It is my opinion that if the French language were compulsory in our schools starting from the fifth grade, in ten years Canada would be, for practical purposes, bilingual. The same would apply to the teaching of English in Quebec.

### 4. Biculturalism.

It is an accepted fact that in Canada there are two main cultures, English and French. Searching through Canadiana, we find that French Canadians are writing proportionately more books than are English Canadians. Unfortunately, this contribution by French Canadians to the Canadian culture is to a great extent lost, because approximately two-thirds of all Canadians do not understand French. Having fewer readers, and therefore fewer buyers, French Canadians as writers are automatically held back. Again the lack of French capital plays a large part in the suppression of French culture, in this case limiting the publishing of French books.

Within the framework of what we term a Canadian culture there are also many other distinctive cultures. People of all nationalities in Canada must have an equal opportunity to preserve and develop their own culture and thereby to contribute to the whole of the Canadian culture. Eventually the Canadian culture will dominate all of the other cultures, no matter in what language it will be expressed. Naturally, the two main cultures will have a great influence on a Canadian culture because they are represented numerically by larger groups.





It is understandable that language is a supremely important factor in culture. I believe, however, that one culture might be expressed in different languages. Culture and language are emotional factors in the lives of nations and the easiest way to hurt the pride of a nation is by suppressing or even neglecting its culture. The feeling of an individual that his language and culture are valued as highly as others, promotes pride in his nation and enables that nation to take its place in world affairs along with other nations. The Canadian Government must promote the development of all cultures in Canada with special attention to the French and English cultures as representative of the largest national groups. It is essential to promote a sympathetic feeling of the French and English population to each other's cultures, and also to the cultures of other national groups in Canada.

This might be effected by using public media of communications such as radio and television, Government publications and the press, societies and organizations dedicated to the promotion of good relations between national groups. But the main factor will be education of students in schools at all levels of learning. French Canadian culture in the broadest meaning must be included in the curriculum of English schools and vice versa. The history of immigration should be taught in the schools also. Above all there must be an ideal of great Canada and the Great Canadian. There must be only one respectable Canadian irrespective of his national origin. This goal would be easier to achieve if education were more centralized. The general ideas and principles, at least, must be worked out in Ottawa for all Canada, and some central control maintained to ensure that these principles were put into effect. If this plan involves amendment to the British North America Act, then they must be made. Of course, a problem of this nature cannot be solved by signing an act. If we want to iron-out our differences, we must all be prepared to make some concessions to others.

Putting such a plan into effect, of course involves money. Canada is economically in a position to help other nations with their political, cultural, economic and other problems. Perhaps we should reduce our aid to others and concentrate on our own needs. Even rescue operations at sea are stopped when they endanger the lives of rescuers. We should remember, that no cost is too large, when we think of the integrity of our Canada.

With patience and perseverance, in time, we should succeed.



Brief to the Royal Commission on  
Bilingualism and Biculturalism

Le Conseil Canadien de Recherche  
sur les Humanités

The Humanities Research Council  
of Canada

September 1, 1965.





1. History, Objectives and membership of the Council.

The Humanities Research Council of Canada was founded in 1944 "to promote research in the humanities in Canada." It consists of 24 members and a large number of corresponding members drawn from all across Canada from almost all Canadian universities and colleges and from all the major disciplines taught in Canadian universities. During the early years of its operation it received funds chiefly from the Rockefeller and Carnegie Foundations for the purpose of assisting in research, in graduate studies and in aid-to-publication of scholarly works. Upon the inception of the Canada Council in 1957, the American foundations withdrew their support from the areas of the Humanities Research Council's operation. The Canada Council has contributed generously to its support in various projects.

2. The Humanities Research Council and Bilingualism and Biculturalism

At the twentieth anniversary celebrations of the HRCC in Montreal in 1964, the late A.S.P. Woodhouse said in his address: "from the first French and English Canada have shared in the work of the Council with mutual understanding and respect and trust." Those who have worked closely with the HRCC during the last twenty years testified to the great value of organizations such as this one which bring together intellectuals of both major language groups in Canada. The collaboration of English and French speaking Canadians on many projects of mutual interest in the area of the humanities has, we feel, been an enriching experience for both. Representation on the Council itself and on its various committees has always been carefully arranged so that the interests of both groups would best be served. Among its chairmen it has numbered a distinguished member of the faculty of Laval University, Professor Maurice Lebel, one of many prominent French Canadian academic leaders to have served the Council well. Although it would be unrealistic to maintain that the HRCC has been a completely bilingual organization it has certainly always been a bicultural one. It is our conviction that the best way of promoting cooperation between the two major groups in our country is through the personal contacts of individuals in projects which are of service to the country as a whole.

It would be fair to say that there has been a gratifying increase in the realm of bilingualism also. It is now possible for our French speaking members to voice their opinions in Council and Committee meetings, with the reasonable hope that they will be understood by the majority. Most of the recent Council Presidents have been able to express themselves in both languages. The work of our central office in Ottawa which has employed the services of bilingual secretaries has been conducted in both languages as a matter of course. Although we must work towards a higher ideal of bilingualism, there is evidence of real progress and good will in this area.

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### 3. The Humanities Research Council and Bilingual-Bicultural projects.

One of the first projects undertaken by the HRCC was the preparation and publication of a survey of the Humanities in Canada. This work was undertaken by Professors Watson Kirkconnell, A.S.P. Woodhouse and Maurice Lebel and presented a comprehensive picture of what was going on in the humanities in universities of both languages. Since that time, there have been many scholarly publications by both French and English speaking scholars; individual works by individual scholars, team projects such as the Klinck's Literary History of Canada in the English language which will shortly be presented in its French translation by Prof. Lebel, the sponsorship of L'histoire de la littérature canadienne-française by a group of scholars from French speaking universities, the publication of a series of studies of French-Canadian authors and movements under the general title of "Vie des Lettres Canadiennes." All these projects have involved close cooperation by scholars of both languages on publications committees, editorial boards and university presses.

4. The Humanities Research Council feels that a higher ideal of bilingualism should be held up to the university community as a whole. This becomes increasingly important as the national organizations of various intellectual groups meet together more easily and more frequently. A reasonable ideal to hold for the intellectual elite of this country would be that a person of either major language group could expect to be understood by his fellow Canadians if he expresses himself in his native language. A much higher ideal, namely that university graduates should be expected to be able to understand and express themselves in both languages. It is perhaps more difficult to realize in the near future but should not be lost sight of as an ultimate goal.

### 5. The HRCC and the teaching of languages

We should like to point out that in our view, in the interest of the humanities and of the study of French as a part of the humanities, the main burden of language training should fall on the elementary and secondary schools. University French departments should not be expected to devote a major portion of their time to the development of language skills which can better be acquired at an earlier age. They must be encouraged to resist the pressure from the community at large to turn themselves into language training schools. We feel that the cause of bilingualism would be better served if language teaching is given much more emphasis in its earlier stages and the biculturalism would be better served if French culture and civilization, with a due place for the French-Canadian contribution to it, is presented to university students on the same level with their other major disciplines in the humanities.



The HRCC would like to encourage the instigation of and the assistance of basic research in language teaching and would like to encourage every effort made to apply the already large body of findings in such research to the immediate work of language teaching at the elementary and secondary school level. We should like to record our gratitude for the research undertaken by the Royal Commission in these areas and to express the hope that this research will be continued in some form after the work of the Royal Commission is concluded.

If French schools, both elementary and secondary, meeting Provincial educational standards with instruction in French could be established in the major cities across the country, this would provide for greater mobility among civil servants, members of the teaching profession and the business community and would provide opportunities for the children of those members of an English-speaking community who want the next generation to be bilingual.

#### 6. Academic exchanges

There is great need for much freer exchange of students, teachers, professors, indeed all members of academic communities between French and English Canada. The present attempts at such exchanges while praise-worthy are totally inadequate to bring the desired results. Universities should be more adaptable in allowing students to spend a year in institutions where the other language is spoken and to receive credit for their work there. Teachers should be more willing to uproot themselves and to spend some time in another part of the country where they can both represent their own culture and learn something about their fellow-Canadians.

Financial and other assistance should be made available to foster such exchanges. The Humanities Research Council has plans for arranging some exchanges of this kind among members of the teaching profession as its Centennial project.

7. The cause of the humanities and of biculturalism and bilingualism would be greatly served if radio and television resources in both languages across the country were much more extensively developed. No major area of population across the country should be without some coverage in both languages. The recent experience of the establishment of CJBC in the Toronto area, despite initial protest, seems already to be proving its great worth. It seems unfortunate that so many excellent television programs, developed at great cost by both French and English divisions of the CBC, should not be available to all Canadians who wish to see them. Surely it will be possible to have a selection of the best television programs shown for a few hours each week in areas where there would be an undoubted interest in them. In the future, all major centers in Canada should have radio and television outlets in both languages.





8. Recommendations.

The Humanities Research Council in Canada therefore recommends:

1. Increased support for learned societies to become more completely bilingual. It is costly to maintain a completely bilingual staff but this is one of the prices which must be paid for the privilege of having a bilingual country.
2. Increased support for scholarly publication in both languages, particularly books by individual scholars, dictionaries, encyclopaedias, research projects and learned journals. Experience has shown that this is a fruitful way of fostering bilingual and bicultural cooperation.
3. Increased support for research in linguistics and applied linguistics and provision for the training of teachers in new methods of language teaching at all levels.
4. Increased support for the encouragement of exchanges at all levels of academic life between French and English speaking Canada. Existing programs should be encouraged to expand and new programs of exchange developed.
5. Assistance in the establishment of both elementary and secondary French schools in the major cities across the country.
6. The further development of radio and television resources in both languages to serve all major areas of population across Canada.

Respectfully submitted,

William S. Rogers, chairman  
Humanities Research Council  
of Canada



Mémoire à la Commission royale d'enquête  
sur le bilinguisme et le biculturalisme

Le Conseil Canadien de recherche  
sur les humanités

The Humanities Research Council  
of Canada

le 15 novembre 1965

*Les Tr. -*



## 1. Historique, objectifs et composition du Conseil

Le Conseil canadien de recherche sur les humanités fut fondé en 1944 afin de "favoriser, au Canada, la recherche dans le domaine des humanités". Il se compose de 24 membres et d'un grand nombre de membres correspondants recrutés à travers le Canada et représentant presque toutes les universités et collèges du pays et toutes les principales disciplines enseignées dans les universités. Pendant ses premières années d'existence, il vécut surtout de fonds octroyés par les fondations Rockefeller et Carnegie au titre de la recherche, des études universitaires supérieures et de l'aide à la publication de travaux savants. Par suite de la création du Conseil des Arts du Canada en 1957, les fondations américaines cessèrent de subventionner les secteurs ressortissant au Conseil de recherche sur les humanités. Le Conseil des Arts, depuis lors, a accordé un appui généreux à diverses initiatives du Conseil.

## 2. Le Conseil de recherche sur les humanités devant le bilinguisme et le biculturalisme.

A l'occasion des célébrations qui marquèrent le vingtième anniversaire du CCRH à Montréal en 1964, le regretté A.S.P. Woodhouse déclarait dans son allocution: "Depuis les débuts, le Canada français et le Canada anglais ont collaboré, au sein du Conseil, dans la compréhension, le respect et la confiance mutuelle." Ceux qui ont été étroitement associés à l'oeuvre du CCRH au cours des vingt dernières années ont témoigné de la grande valeur d'une institution comme celle-ci, qui réunit des intellectuels des deux principaux groupes linguistiques du Canada. La collaboration de Canadiens d'expression française et d'expression anglaise à une foule d'initiatives d'intérêt commun dans le domaine des humanités est, à notre avis, une source d'enrichissement pour les uns et pour les autres. Au sein du Conseil lui-même et de ses divers comités, on a toujours pris soin de prévoir une représentation propre à souvegarder les intérêts des deux groupes. Le Conseil a compté parmi ses présidents un éminent professeur de l'Université Laval, M. Maurice Lebel, l'une des nombreuses personnalités du monde universitaire canadien français qui ont joué un rôle important au Conseil. Sans doute serait-il excessif de soutenir que le CCRH est complètement bilingue, mais il a toujours été bicultural. Nous sommes convaincus que le meilleur moyen de favoriser la collaboration entre les deux principaux groupes de notre pays réside dans les contacts qui s'établissent entre les personnes qui participent à des travaux utiles à l'ensemble du pays.

Il faut dire, pour être juste, qu'il y a eu également des progrès encourageants dans le domaine du bilinguisme. Il est aujourd'hui possible à nos membres francophones de s'exprimer au Conseil et dans les comités avec un espoir raisonnable d'être compris par la majorité. La plupart des derniers présidents du Conseil étaient en mesure de s'exprimer dans les deux langues. Notre bureau central à Ottawa, qui emploie des secrétaires bilingues, travaille régulièrement dans les deux langues. S'il est vrai que nous devons tendre à un niveau plus élevé de bilinguisme, il y a vraiment des signes de progrès et de bonne volonté à cet égard.





### 3. Le Conseil de recherche sur les humanités et les travaux bilingues et biculturels.

Une des premières initiatives du CCRH fut d'entreprendre une enquête sur les humanités au Canada et d'en publier les résultats. Cette étude, effectuée par MM. Watson Kirkconnell, A.S.P. Woodhouse et Maurice Lebel, permit d'établir le tableau complet du travail effectué dans le domaine des humanités, par les universités des deux langues. Depuis lors, il y a eu la publication de nombreuses études effectuées par des universitaires des deux langues; il y a eu des travaux effectués par des particuliers, et des travaux d'équipe comme la Literary History of Canada, oeuvre publiée en anglais sous la direction de M. Klinck, et dont la traduction française, préparée sous la direction de M. Lebel, paraîtra sous peu; il y a eu l'histoire de la littérature canadienne-française, initiative d'un groupe de professeurs des universités francophones; il y a eu enfin la publication d'une série d'études intitulée "Vie des lettres canadiennes". Tous ces travaux ont nécessité une collaboration étroite entre universitaires des deux langues au sein de comités d'édition ou de rédaction et entre les presses des universités.

4. Le Conseil de recherche sur les humanités estime qu'on devrait proposer à l'ensemble du monde universitaire un idéal de bilinguisme plus élevé. Cela devient d'autant plus important que les organismes nationaux qui groupent les représentants de diverses disciplines se réunissent aujourd'hui plus facilement et plus fréquemment. Pour l'élite intellectuelle du pays, il serait raisonnable de viser à ce qu'une personne appartenant à l'un ou l'autre des deux principaux groupes linguistiques puisse se faire comprendre de ses compatriotes si elle s'exprime dans sa langue. Un idéal beaucoup plus élevé serait que les diplômés d'université sachent non seulement comprendre mais parler les deux langues. Cet idéal serait sans doute plus difficile à atteindre dans le proche avenir, mais ne devrait pas être perdu de vue comme objectif lointain.

### 5. Le CCRH et l'enseignement des langues

A notre avis, il serait à l'avantage des humanités et de l'étude du français dans le cadre des études humanistes que l'enseignement de cette langue relève surtout des écoles élémentaires et secondaires. On ne doit pas demander aux départements de français des universités de consacrer une large part de leur temps à l'enseignement de notions de langues qu'il est plus facile d'acquérir à un âge plus tendre. Il faut encourager les universités à résister aux pressions exercées par la collectivité dans son ensemble pour que les universités se transforment en écoles de langues. A notre avis, le bilinguisme serait mieux servi si l'on accordait plus d'importance à l'enseignement de la langue au niveau inférieur, et le biculturalisme serait mieux servi si l'étude de la culture et de la civilisation françaises, compte tenu de l'apport du Canada français, était présentée aux étudiants d'université sur le même plan que les autres grandes disciplines relevant des humanités.



Le CCRH souhaiterait qu'on favorise la mise en marche et la poursuite de recherches fondamentales sur l'enseignement des langues, et voudrait qu'on appuie tous les efforts qui se font pour appliquer dans l'immédiat les acquisitions déjà nombreuses de ces recherches à l'enseignement des langues au niveau des écoles élémentaires et secondaires. Nous tenons à exprimer ici notre gratitude à la Commission d'enquête pour les recherches qu'elle a entreprises dans ce secteur, et pour former le voeu que ces recherches se poursuivent de quelque façon une fois que la Commission aura terminé ses travaux.

Si l'on pouvait, dans les villes importantes de tout le pays, établir des écoles françaises, tant secondaires que primaires, dont l'enseignement, donné en français, serait conforme aux normes établies par les provinces, on arriverait ainsi à accroître la mobilité des membres de la fonction publique, des enseignants et des représentants du monde des affaires, et l'on fournirait aux membres des collectivités de langue anglaise, s'ils le désirent, la possibilité de faire instruire leurs enfants dans les deux langues.

#### 6. Echanges d'étudiants et de professeurs

Il faudrait intensifier sensiblement les échanges d'étudiants et d'enseignants entre le Canada français et le Canada anglais; ces échanges devraient même s'étendre à tous les membres du monde de l'enseignement. Les efforts que l'on fait actuellement dans ce sens sont sans doute méritoires, mais sont tout à fait insuffisants pour produire les résultats souhaités. Les universités devraient se montrer plus souples lorsqu'il s'agit de permettre aux étudiants de passer une année dans une institution où l'on parle l'autre langue et de recevoir des crédits pour leurs travaux. Les professeurs devraient être plus disposés à se déraciner et à passer un certain temps dans une autre région du pays, où ils pourraient à la fois représenter leur propre culture et acquérir une meilleure connaissance de leurs compatriotes.

On devrait favoriser ces échanges par des mesures financières et autres. Le Conseil de recherche sur les humanités a choisi comme projet du centenaire d'organiser de tels échanges pour les enseignants.

7. La cause des humanités et du biculturalisme et du bilinguisme y gagnerait beaucoup si, dans tout le pays, les services de radio et de télévision des deux langues étaient beaucoup plus développés. Toutes nos grandes régions démographiques devraient avoir accès à des émissions dans les deux langues. Le poste CJBC, créé récemment dans la région de Toronto, malgré certaines protestations, semble déjà s'être révélé très utile. Il semble déplorable qu'un si grand nombre d'excellentes émissions télévisées, produites à grands frais par les services français et anglais de Radio-Canada, ne soient pas accessibles à tous les Canadiens qui souhaiteraient les voir. Il devrait certainement être possible de présenter pendant quelques heures par semaine un choix des meilleures émissions télévisées dans les régions où elles seraient assurées



d'un public intéressé. On devrait faire en sorte que dans l'avenir, tous les grands centres du Canada aient des postes de radio et de télévision des deux langues.

#### 8. Recommandations.

En conséquence, le Conseil canadien de recherche sur les humanités recommande:

1. Un appui accru aux sociétés savantes pour leur permettre de devenir plus complètement bilingues. Il est coûteux de maintenir un personnel complètement bilingue, mais c'est un inconvénient qu'il faut accepter en échange du privilège de vivre dans un pays bilingue.
2. Une aide accrue à la publication de travaux savants dans les deux langues, notamment en ce qui concerne les livres rédigés par des particuliers, les dictionnaires, les encyclopédies, les rapports de recherche et les revues spécialisées. L'expérience démontre que c'est là un bon moyen de favoriser le bilinguisme et la coopération entre tenants des deux cultures.
3. Une aide accrue à la recherche en linguistique et en linguistique appliquée, et des dispositions en vue d'initier les enseignants à l'emploi des nouvelles méthodes d'enseignement des langues à tous les niveaux.
4. Une aide accrue en faveur des échanges entre le Canada français et le Canada anglais à tous les niveaux de l'enseignement. On devrait favoriser l'expansion des programmes existants et la mise en oeuvre de nouveaux programmes.
5. Une aide à l'établissement d'écoles élémentaires et secondaires de langue française dans les grandes villes de tout le pays.
6. Expansion des services de radio et de télévision des deux langues, afin que toutes les grandes régions démographiques puissent en bénéficier.

Je vous prie d'agréer l'assurance de mes sentiments respectueux.

William S. Rogers, président,  
Conseil canadien de recherche  
sur les humanités

*Ed. on p. 100?  
on verra. Mais pour  
pas pour le deux.*





TITLE:

AUTHOR: The Executive of the Icelandic Canadian Club, Winnipeg.

Brief of 5 pages; no recommendation

REMARKS OF ANALYST:

~~This brief makes an earnest plea for Canadian national unity, supporting it with the following well-considered remarks.~~

There is in Canada a Western European culture common to both the English and the French people; it is derived from that of the Norsemen who invaded the British Isles and, later, Normandy. People of Icelandic origin are especially conscious of this because Old Icelandic is in fact Old Norse, one of the basic dialects on which the English language rests.

The Icelandic settlers in Canada, once immigrants themselves, ~~have learned the way to combat discrimination: work harder, acquire a better education and become more efficient than the others.~~

After briefly passing in review Canada's economic growth over the years, it is claimed that there is, today, a new requirement for Canadian unity, that of equal opportunities for all Canadians, without special consideration to any group. Failure to provide these will increase the frustrations of French-Canadians and in turn intensify the demand within Quebec for a special identity.

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R A P P O R T

soumis par

L'ORDRE IMPERIAL DES FILLES DE L'EMPIRE

(I. O. D. E.)

à la

COMMISSION ROYALE D'ENQUÊTE

Juillet 1964

Mrs. D. W. McGibbon  
Présidente Nationale de  
l'I.O.D.E.  
Bureau Principal,  
182 Lowther Avenue,  
TORONTO 4, Ontario.



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## I PREFACE

1) L'I.O.D.E. se fait un plaisir de soumettre son rapport à cette Commission d'Enquête. Nous offrons ces recommandations et ces observations à la lumière de notre propre expérience, acquise grâce aux efforts de nos membres qui ont travaillé au bien-être et à l'UNITE du Canada au cours des soixante quatre dernières années.

2) Nous n'ignorons pas et nous regrettons qu'il y ait encore beaucoup de gens au Canada dont la conception de l'I.O.D.E. est la suivante: "un organisme strictement britannique", dont les membres sont tous Anglo-Saxons, de langue anglaise et "partisans du drapeau de l'Union Jack", et qui assistent, gantés de blanc à des thés et autres fonctions sociales propres à ramasser de l'argent au nom de la charité - dont les recettes, pour la plupart vont outre-mer et plus particulièrement en Grande-Bretagne.

3) Cette conception de l'I.O.D.E. est tout simplement fausse. Si nous lui gardons son nom démodé mais fier d'il y a soixante quatre ans, si nous continuons à envoyer de la nourriture et des vêtements aux enfants et familles économiquement faibles de part le monde, si nous continuons à encourager l'amitié entre les nations du Commonwealth par notre assistance dans le domaine de l'éducation - bourses d'études et matériel scolaire pour les jeunes des pays qui viennent de se créer, il n'en est pas moins vrai que, sur le plus d'un million de dollars que les membres de l'I.O.D.E. ramassent chaque année par des efforts pratiques volontaires, plus de 850,000 dollars (4/5) sont dépensés au Canada au bénéfice de Canadiens de quelque niveau social qu'ils appartiennent.

4) L'I.O.D.E. reconnaît qu'il y a en indifférence, manque d'égards, préjugés, erreurs, fautes, manque de compréhension profonde, et même ignorance de part et d'autre des deux grandes communautés - française et anglaise - qui forment maintenant le Canada. L'I.O.D.E. croit que ses 29,000 membres représentent un bon profil de la grande majorité des citoyens Canadiens loyaux et pensant qui aiment le Canada et en sont fiers. L'I.O.D.E. pense aussi que ces citoyens déplorent le sectionnalisme, le séparatisme et le provincialisme qui montent un secteur de notre pays contre l'autre, que ce soit dans le domaine économique, politique ou culturel.



5) En tant qu'organisme national féminin "né et élevé au Canada, l'I.O.D.E. se voit comme un symbole d'UNITE. D'année en année il s'est efforcé de souligner les traits que ses membres ont en commun et qui les unissent, plutôt que ceux qui risquent de les diviser. L'Ordre croit que cet esprit de coopération, de compromis et de bonne volonté a exercé une influence unifiante marquante au Canada.

## II OBSERVATIONS PARTICULIERES INTERESSANT LA COMMISSION D'ENQUETE

6) Dès le début, l'I.O.D.E. s'est rendu compte que dans le domaine compris dans les attributions #1 de la Commission d'Enquête, on pouvait avec raison offrir des recommandations réparatrices spécifiques, qui serviraient à ôter quelques-unes des inégalités et doléances justifiées qui existent entre nos deux "Races fondatrices". Nous avons aussi pensé que la Commission d'Enquête pouvait bien se rendre le plus utile en donnant à tous les secteurs de notre population l'occasion de faire entendre leurs opinions, opinions qui aideraient à encourager une plus ample "CONNAISSANCE" et par conséquent une meilleure compréhension du problème, s'il faut l'appeler ainsi.

7) Au cours de ces derniers mois, nous avons observé avec un profond intérêt, puis avec un souci allant grandissant, avec inquiétude et consternation, les compte-rendus de certains commentaires et exposés faits au cours de séances non officielles de la Commission d'Enquête, qui ont eu lieu d'un bout du pays à l'autre. Il a souvent semblé que c'étaient les déclarations extrémistes, radicales et militantes qui recevaient la plus grosse publicité, alors que les opinions calmes, réfléchies et plus modérées étaient minimisées et négligées. A notre avis, la compréhension, la tolérance et l'unité, que nous croyons être ce que la plupart veulent préserver, n'ont pas été favorisées par ce déséquilibre de valeurs.

8) En tant que l'une des plus de 45 organisations nationales Canadiennes féminines qui totalisent plus de deux millions de membres, l'I.O.D.E. espère que le récit de ses propres efforts, joints à ceux des autres associations à caractère national, démontreront à la Commission d'Enquête qu'au sein de ces organisations de langue anglaise et française, l'UNITE Canadienne EST en progrès.



9) Nous espérons aussi que ceci, ainsi que des témoignages similaires, donneront à la Commission d'Enquête le courage et la confiance nécessaires pour résister aux pressions qui la pousseraient à recommander un acte législatif d'apaisement bouche-trou et de courte durée, qui ne servirait qu'à affaiblir et rompre l'unité Canadienne.

10) Nous espérons que la Commission d'Enquête se rend compte que le bilinguisme et le biculturalisme sont affaires de goût et de nécessité qui ne peuvent être imposées par des actes législatifs. La contrainte ou l'action législative du "haut en bas de l'échelle" ne résoudra pas le "problème". Nous pensons que ce n'est qu'en encourageant la compréhension et la conscience et en procurant par la racine (du "bas en haut") des occasions et des encouragements à apprendre la deuxième langue du Canada - l'anglais ou le français - que naîtra chez les Canadiens le désir de devenir bilingues.

### III BREF RESUME DES RECOMMANDATIONS DE L'I.O.D.E.

(Termes des instructions #1)

11) I - Qu'Ottawa, capitale du Canada, devienne un "Territoire" Fédéral.

12) II et III - Que, à compétence égale, on donne priorité aux candidats bilingues lorsqu'on engage pour le Gouvernement Fédéral des fonctionnaires, qui seront amenés, dans l'exercice de leurs fonctions, à entrer en contact avec le public.

13) IV - Que, lorsque c'est nécessaire, il y ait un service de traduction instantanée (en anglais et en français) pour toutes les Commissions Fédérales.

(Termes des instructions #2)

14) I - Que la Commission évite de recommander quelque législation que ce soit qui puisse nullifier ou diminuer les droits de l'individu (Déclaration des Droits de l'Homme) - liberté du culte, liberté de la parole ou liberté de la presse.

(Termes des instructions #3)

15) I - Que l'on crée un Conseil des Ministres de l'Education (semblable au Conseil des Ministres des Ressources actuel).





IV FONDEMENT DES RECOMMANDATIONS ET DES OBSERVATIONS DE L'I.O.D.E.

RE: TERMES DES INSTRUCTIONS #1

16) L'I.O.D.E. reconnaît et a toujours accepté le fait que, bien que de nos jours une grosse portion de la population du Canada pourrait se décrire "multi-raciale" et "multi-culturelle", fondamentalement, les Canadiens ont hérité de deux grandes cultures de base.

La fondation bilingue et biculturelle de la Confédération du Canada a été non seulement reconnue et endorsée par la Résolution de Québec de 1964, réaffirmée par les Résolutions de Londres de 1866, mais encore incorporées à l'Acte B.N.A. de 1867. Le "Fait français" a été reconnu, et des garanties ont été incluses dans cet Acte afin de le préserver.

17) C'est ainsi que fut légalement établie la fondation bilingue de la Confédération du Canada - tout particulièrement à l'intention des Tribunaux Fédéraux, du Parlement du Canada et des Législatures et Tribunaux de la Province de Québec.

18) Accepter la Confédération selon ces termes reconnaissait une "association à égalité" entre les deux races fondatrices de la Confédération, bien que la majorité était anglaise et la minorité française. Québec reçut un statut particulier à l'intérieur de notre Confédération, ainsi que certains droits. Le Droit Civil apporté par les Français au Canada fut constitutionnellement respecté dans la province de Québec, la religion de ses fondateurs protégée, et sa langue reçut un statut particulier.

19) L'Histoire rapporte à quel point ces entreprises et ces engagements ont été imparfaitement exécutés au cours des neuf dernières décades. Qu'il nous suffise de dire qu'à l'avis de l'I.O.D.E., c'est avec une apparente répugnance et avec peu de grâce - presque comme des "concessions" aux partenaires français de la Confédération que beaucoup de mesures bilingues du Gouvernement Fédéral ont été mises en application; par exemple, pour n'en citer que quatre:

- (a) l'emploi des deux langues sur notre monnaie;
- (b) l'emploi des deux langues sur nos timbres-poste;
- (c) l'emploi des deux langues sur les chèques du Gouvernement,  
etc; et,
- (d) plus récemment, l'installation tardive au Parlement de  
traduction simultanée des débats en anglais et en  
français.



20) Ces mesures en elles-mêmes peuvent sembler être relativement peu de chose pour causer l'irritation et la discorde entre Canadiens de langue anglaise et de langue française. Notre histoire montre cependant que s'il est vrai que chacune des deux grandes communautés du Canada a fait des erreurs dans ce domaine, aucune erreur n'a été faite à propos des questions de première importance. Il semblerait plutôt que ce sont les actions plus petites, irritantes et difficiles à expliquer qui se sont accumulées et ont éclaté à la surface.

21) Bien que l'I.O.D.E. ne soit pas en état de connaître en détail la mise en application du bilinguisme, que ce soit dans une ou dans toutes "les branches et agences de l'Administration Fédérale - y compris les Corporations de la Couronne - et dans leurs rapports avec le public", il pense que la situation de la Capitale du Canada dans une province en grande partie unilingue, a minimisé le besoin de développer le bilinguisme dans les services fédéraux qui s'y trouvent. De plus, il y a lieu de critiquer, et des critiques ont été faites, le fait que cette question de géographie contribue au favoritisme d'un groupe unilingue aux dépens de l'autre.

22) L'I.O.D.E. pense que s'il était possible de faire de la Capitale du Pays une cité bilingue à tous points de vue, y compris dans des détails aussi matériels que des panneaux de signalisation bilingues, etc., il n'y aurait plus guère lieu de critiquer.

23) L'I.O.D.E. allègue que ce but désirable pourrait être atteint si, au lieu de rester une ville de l'Ontario, Ottawa devenait un "Territoire Fédéral". A la lumière des brefs commentaires qui précèdent, en se référant aux termes des instructions #1 de la Commission d'Enquête.

L'I.O.D.E. RECOMMANDE:

24) I - Qu'Ottawa, Capitale du Canada devienne un "Territoire Fédéral", et en tant que tel, puisse profiter de toutes les occasions possibles pour se développer en une ville véritablement bilingue.

25) II Que, dans la Capitale du Canada, où environ 60% des citoyens parlent une langue officielle (l'anglais) et 40% l'autre (le français), le Gouvernement Fédéral poursuive une politique fixe où la priorité serait donnée aux personnes bilingues - toute autre qualification étant égale - lorsqu'il emploie des fonctionnaires dont le travail les met en contact avec le public.



26) III- Que ce même principe, qui consiste à donner priorité, à compétence égale, à l'emploi de fonctionnaires bilingues que le travail met en contact avec le public, s'applique aux branches du Gouvernement Fédéral situées dans d'autres communautés où l'on parle les deux langues officielles, et où le groupe minoritaire de langue anglaise ou française représente au moins 10% de la population locale.

27) IV - Que chaque Commission Fédérale, y compris les Commissions Royales d'Enquête, qui représentent en général les Canadiens à l'échelon régional, et se composent de citoyens de langue anglaise et française, procure des traductions instantanées en anglais et en français, lorsqu'il le faut, au cours d'audiences publiques et réunions des Délégués des Commissions d'Enquête.

RE: TERMES DES INSTRUCTIONS #2

28) Bien qu'il ait à faire dix remarques ayant trait aux termes des instructions #2 de la Commission d'Enquête, l'I.O.D.E. a une recommandation spécifique à faire. Il ne croit pas qu'un programme législatif dans ce domaine puisse servir à encourager de meilleures relations culturelles, ou élargir l'appréciation du "caractère fondamentalement biculturel de notre pays et des contributions faites par les autres cultures".

29) Il ne peut non plus concevoir aucun programme législatif, conçu avec l'intention avérée d'encourager le "biculturalisme", qui puisse être aussi efficace que le fait d'EVITER COMPLETEMENT TOUT PROGRAMME LEGISLATIF RESTRICTIF qui risquerait d'avoir pour effet de nier ou de diminuer les droits de l'individu (Déclaration des Droits de l'Homme), la liberté du culte, la liberté de la parole et la liberté de la presse.

30) Nous donnons ci-dessous la liste de dix remarques que nous avons notées dans l'espoir d'éclaircir certains aspects de la situation actuelle:

31) I - Trop peu de journaux Canadiens, de postes émetteurs locaux de télévision et de radio - anglais et français - donnent des nouvelles sur des événements Canadiens qui dépassent les scènes locales ou provinciales. Un tel provincialisme de la part de ces "organes si importants de diffusion au grand public" contribue peu à la "bonne entente" Canadienne - but que nous devons nous efforcer d'atteindre si nous voulons que le Canada demeure une nation - et non juste dix "états" séparés.







32) II - Il y a, sans doute, "nouvelles" lorsqu'un individu fait une déclaration extrémiste ou militante, ou lorsqu'un groupe commet un acte de violence. Les organes de diffusion du Canada, que ce soit la presse, la radio ou la télévision, relatent de tels incidents quand ils ont lieu. Pourtant, bien que les faits soient vrais, il est regrettable que de telles déclarations et de telles actions, par des gens que nous croyons être une minorité militante (anglaise ou française), ne servent qu'à aliéner la bonne volonté, le respect mutuel et l'entente qui existent déjà entre nos deux "races fondatrices". Ils tendent aussi à obscurcir les innombrables bonnes relations paisibles qui existent et ont existé entre les deux partenaires de la Confédération Canadienne.

33) Nous pensons que ces défauts dans la diffusion des nouvelles - provincialisme et recherche du sensationnel - bien qu'ils n'en soient qu'un facteur, ont fait beaucoup pour augmenter le malentendu qui existe entre les Canadiens de langue anglaise et ceux de langue française. Ils semblent avoir pour effet de stimuler davantage le "nationalisme français" et même le "séparatisme" de la part que quelques Canadiens de langue française, et en même temps, de provoquer une exaspération grandissante de la part de beaucoup de Canadiens de langue anglaise qui se demandent de quoi il retourne.

34) III- Un grand nombre de Canadiens, sans oublier nos "organes de diffusion", a manifesté une tendance croissante à faire usage du trait d'union en désignant les Canadiens de diverses origines ethniques de: Canadiens-allemands, Canadiens-italiens, Canadiens-polonais, Canadiens-danois, etc. Bien qu'il n'y ait aucune intention dérogeante de la part de ces Canadiens de longue date et de ces organes de diffusion, de nombreux citoyens Canadiens "récents" ou "nouveaux" s'irritent de cette habitude qui a été prise de les désigner ainsi.

35) L'I.O.D.E. croit que tous les Canadiens de naissance et ceux qui ont été naturalisés devraient être honorés de la simple appellation de "Canadiens". L'I.O.D.E. espère de plus que cette Commission Royale d'Enquête montrera le bon exemple dans ses propos, afin d'être la première à décourager cette habitude qui devise et qui consiste à différencier les Canadiens selon leurs différentes origines ethniques.



36) IV - Il est une façon de faire que l'I.O.D.E. déplore; c'est celle que les politiciens ont de viser spécifiquement les différents groupes ethniques dans leurs appels à l'aide cousus de fils blancs. Ceci ne sert qu'à soulever une partie de la populations contre une autre et à faire une "distinction" ou une "division" de plus entre Canadiens. En leur qualité de chefs qui devraient encourager l'unité Canadienne, nos politiciens, à tous les échelons du Gouvernement, devraient aussi déplorer cette habitude et éviter d'y avoir recours.

37) V - Ceux qui émigrent au Canada le font pour bien des raisons. Avant de venir ils savent qu'ils devront respecter les lois et assumer les privilèges et les responsabilités de leur pays d'adoption. L'une des conditions requise de tous les immigrants qui aspirent à la citoyenneté Canadienne, est qu'ils doivent pouvoir comprendre et se faire comprendre dans l'une des deux langues officielles du Canada, l'anglais ou le française.

38) Les statistiques montrent que les immigrants de maints pays ont contribué de manière incalculable au bien-être de notre pays. Elles montrent aussi que la plus forte proportion d'entre eux a gravité vers les communautés de langue anglaise du Canada où, jusqu'à présent, il y a en de plus grandes chances de trouver du travail. En conséquence, la majorité des immigrants a appris à parler anglais.

39) VI - L'I.O.D.E. croit qu'une plus ample connaissance de l'histoire et des traditions du Canada et un certain savoir sur ses diverses différences régionales, y compris sa vie politique et ses conditions sociales et économiques, donne un sens de nationalisme et d'unité, créant ainsi un CITOYEN DU CANADA, et non le membre à préjugés d'une section isolée de la population.

40) A cette fin, les chapitres de l'I.O.D.E. ont soutenu financièrement "la Scène Canadienne" depuis ses débuts en 1951, et jusqu'à ce jour, ont contribué plus de 27,000.00 dollars à son soutien. La Scène Canadienne est une organisation bénévole qui procure gratis à la presse ethnique du Canada des communiqués mensuelles. Ces communiqués contiennent des articles instructifs sur la politique Canadienne, les relations avec l'étranger, les coutumes sociales Canadiennes, ses programmes industriels, sa culture, son histoire et ses institutions, et sont traduites pour 62 publications en 21 langues différentes. Elle envoie aussi du matériel aux postes de radio qui transmettent des émissions en langues étrangères, et un livret sur le



Gouvernement Canadien a été publié par "La Scène Canadienne" et largement répandu par tout le Canada.

41) Cette aide financière à "la Scène Canadienne", offerte par les chapitres de CHACUNE des dix provinces du Canada, est un exemple d'action unifiée pour aider les immigrants à comprendre le genre de vie Canadien.

42) VII- Il est tout naturel, qu'au début, les immigrants aimeraient parler leur propre langue et s'efforcer à préserver leur propre culture. Ces contributions ne sont cependant salutaires et enrichissantes que si les anciens préjugés et les vieilles animosités ne sont pas transplantés, perpétués et entretenus au Canada. Ceux-ci ne feraient que nous diviser selon le même vieux modèle discordant de la vieille Europe. Ceci, le Canada n'en veut pas.

43) Notre expérience nous dit que les immigrants désirent vivement s'intégrer aux communautés de langue anglaise ou française, parce qu'il y va de leur intérêt économique et social. En fait, cela leur est indispensable. Ceux qui le trouve difficile attendent de leurs enfants de poursuivre leurs efforts jusqu'au succès. Il en résulte que les Canadiens de la deuxième génération, bien que parlant encore couramment leur langue maternelle et bien que conscients de l'héritage culturel du pays d'origine de leurs parents, se joignent plus facilement aux courants anglais et français de la vie Canadienne. C'est ainsi que les choses devraient être.

44) VIII-L'I.O.D.E. ne soutient pas les propositions qui voudraient qu'on établisse des lois qui permettraient de donner le même statut officiel à d'autres langues que les deux langues officielles du Canada, l'anglais et le français.

45) Il n'y a pas de "Langue Canadienne". A toutes fins utiles, en sa qualité d'organisme social vivant et en évolution, le Canada est un pays bilingue. Non seulement parce que ses origines historiques ont fait de l'association constitutionnelle anglo-française une nécessité, mais aussi parce qu'aucun autre groupe ethnique n'a la force numérique, ni la concentration territoriale pour justifier un statut officiel.





46) Bien que chaque recensement mentionne une multitude de langues en usage au Canada qui font fonction de porteurs d'un vaste spectre de traditions et coutumes nationales diverses, dans la conduite réelle de l'administration du pays ainsi que dans toute autre affaire essentielle, le Canada n'est pas une société "multilingue ou multiculturelle". Et il ne semble pas non plus que les quelque vingt groupes ethniques brûlent d'un désir ardent de résister à l'adoption de l'anglais ou du français comme moyen principal de communication avec les concitoyens de leur pays d'adoption.

47) IX - L'I.O.D.E. reconnaît que, tandis que de nos jours environ un septième de la population du Canada pourrait se dire "multiracial" et "multiculturel", fondamentalement, les Canadiens ont hérité deux grandes "cultures fondatrices". Pour des raisons historiques impératives, les Pères de la Confédération ont rejeté le système du "pot à fusion" des Etats-Unis. L'I.O.D.E. reconnoît que pendant près d'un siècle cette dualité de culture a été et reste l'un des facteurs importants qui ont aidé à développer et préserver une nationalité Canadienne distincte - qui la rend fondamentalement différente de celle de notre voisin d'à côté, les Etats-Unis.

48) Si notre système à "double pot à fusion" se désintégrait ou ne réussissait pas, nous pensons que le Canada n'arriverait probablement pas à résister à une "Américanisation" éventuelle totale. Nous pensons que la plupart des Canadiens ne désire pas contempler pareille perspective.

49) X - Nous portons à l'attention de la Commission d'Enquête que tout au long de ce rapport, chaque fois que les mots "deux races fondatrices" sont utilisés, ils sont entre guillemets. Ceci a été en partie par déférence à leur emploi dans les termes des instructions de la Commission d'Enquête; mais bien plus, ceci a été fait pour attirer l'attention sur le fait que les Indiens d'Amérique du Nord et les Esquimaux étaient déjà en possession du Canada, bien avant l'arrivée des deux "races fondatrices" de la Confédération - les colons anglais et français.

50) L'I.O.D.E. a non seulement mené à bout des projets en porté aide à ces "premiers" Canadiens pendant de longues années, mais il a aussi l'oreille du Gouvernement Fédéral et de plusieurs Gouvernements Provinciaux, recommandant des mesures spécifiques qui, à son avis, devraient être entreprises pour leur donner la chance de s'émanciper jusqu'à égalité avec tous les autres citoyens Canadiens.



51) Les membres de l'I.O.D.E. espèrent que cette Commission Royale d'Enquête, bien que consciente de l'existence de ces "premiers" Canadiens, ne perde pas de vue le fait que les indigènes Indiens et Esquimaux font partie de notre héritage Canadien et ont contribué à la culture du Canada.

L'I.O.D.E. RECOMMANDE:

52) I - A la lumière de ce qui précède, l'I.O.D.E. recommande que (aux termes de ses instructions #2) la Commission d'Enquête évite de faire entrer dans son compte-rendu, toute recommandation pour un programme législatif qui risquerait de nullifier ou diminuer les droits de l'individu (Déclaration des Droits de l'Homme), liberté du culte, liberté de la parole ou liberté de la presse.

RE: TERMES DES INSTRUCTIONS #3

53) A l'époque de la Confédération, bien qu'elle ait été d'intérêt national et que des mesures de garantie spécifiques aient été incorporées dans la Section 83 de l'Acte B.N.A. pour sauvegarder les droits des systèmes scolaires existant déjà, l'enseignement devint la responsabilité des provinces.

54) Grâce à ses relations étroites avec les Bureaux Provinciaux de l'Enseignement et avec d'autres organisations bénévoles d'Enseignement, l'I.O.D.E. sait que, non seulement quelques Bureaux Provinciaux de l'Enseignement, mais encore bien d'autres groupes enseignant et un grand nombre d'éducateurs soumettront des recommandations traitant des bons côtés et des faiblesses des méthodes d'enseignement actuelles, ainsi que des occasions d'apprendre et l'anglais et le français dans les écoles du Canada.

55) En conséquence, l'I.O.D.E. n'offre pas de fournir des commentaires détaillés sur ce point, si ce n'est pour souligner que la situation varie beaucoup d'une province à l'autre, et qu'en général, s'il y a du progrès, il en reste encore beaucoup à faire; et pour faire savoir à la Commission d'Enquête la politique de l'I.O.D.E. en ce qui concerne l'enseignement de l'anglais et du français dans les écoles Canadiennes.

56) En 1942, lors de son Rassemblement National Annuel, l'I.O.D.E. a adapté la résolution suivante: "Inciter le chapitre National de l'I.O.D.E. à faire tout en son pouvoir pour faire enseigner très tôt l'anglais et le français dans toutes les écoles du Canada; et que chaque chapitre et





chaque membre individuel de l'I.O.D.E. use de toute son influence dans le même ordre d'idées pour soutenir cet effort comme contribution à l'unité nationale". Cette résolution a été réaffirmée en 1961 et de nouveau en 1963.

57) Le fait même que l'enseignement est dévolu aux Provinces complique le problème de l'enseignement de l'anglais et du français, puisqu'il est difficile sinon impossible d'établir des degrés d'excellence et des méthodes Canadiennes uniformes d'un bout à l'autre du pays.

58) L'I.O.D.E. ne considère pas que cette diversité soit en elle-même forcément adverse, et il ne croit pas non plus que la seule ou la bonne solution soit d'amender l'Acte B.N.A. afin de passer au gouvernement fédéral, dans certains domaines, la juridiction de l'enseignement.

59) Bien que l'I.O.D.E. reconnaisse les contributions formidables faites par des groupes nationaux bénévoles pour l'enseignement tels que l'A.C.E. (Association Canadienne de l'Enseignement), l'A.C.E.A. (Association Canadienne de l'Enseignement pour Adultes), la Fédération Canadienne des Professeurs et d'autres, il soutient la proposition qui veut que l'on considère sérieusement la formation d'un "Conseil Fédéral-Provincial de l'Enseignement", un "Conseil Coordinateur Canadien de l'Enseignement", ou un "Conseil Coordinateur Canadien des Ministres de l'Enseignement" - (le nom importe peu pour le moment) semblable au Conseil Canadien des Ministres des Ressources" qui vient d'être constitué.

60) Le Conseil actuel des Ministres des Ressources se compose de dix ministres provinciaux des ressources, PLUS le ministre fédéral. Ce conseil, unique en son genre, est le premier forum intergouvernemental de l'histoire du Canada où les ministres fédéraux et provinciaux se rencontrent d'EGAL A EGAL. Il n'a aucun pouvoir administratif; son rôle est d'examiner et coordonner l'exploitation et la conservation des Ressources. Comme ils ne s'engagent pas immédiatement à l'action, les ministres sont libres de discuter entre eux, de s'influencer les uns les autres et d'arriver à un accord national.

61) A l'instar du Conseil des Ressources, l'I.O.D.E. pense qu'un mécanisme consultatif similaire pourrait s'appliquer à l'enseignement. Nous pensons aussi qu'un Conseil de ce genre pourrait non seulement se rendre très utile à encourager le bilinguisme en développant, à force de recherche et d'efforts coordonnés, des méthodes et des modes d'enseignement meilleurs, mais il en résulterait aussi beaucoup d'autres bienfaits pour l'enseignement.





62) L'I.O.D.E. envisage un Conseil de l'Enseignement qui consisterait de dix Ministres Provinciaux de l'Enseignement (semblable à la Commission Permanente de l'A.C.E.) plus un Ministre Fédéral au niveau de Ministre d'Etat. (Ceci pourrait même signifier le rétablissement au niveau du Ministère d'Etat, d'un Secrétaire d'Etat aux Affaires Provinciales, portefeuille qui avait été aboli en 1873).

63) Les fonctions possibles du Conseil irait comme suit:

- (a) échanger des idées et diffuser des renseignements;
- (b) discuter de ligne de conduite, de problèmes mutuels et leur solution possible.
- (c) coordiner les recherches sur l'enseignement en essayant d'éviter les duplications d'effort inutiles parmi les Provinces.
- (d) Développer de nouvelles méthodes d'enseignement et un niveau d'excellence à enseigner plus élevé et encourager un échange facile de professeurs d'une province à l'autre.
- (e) Coopérer et travailler à élever le niveau général d'éducation de la nation entière.

Un tel Conseil devrait de préférence:

- (a) ne pas avoir de pouvoir administratif;
- (b) avoir un statut égal pour chacun de ses onze membres;
- (c) donner la présidence à tour de rôle à chacun de ses onze membres;
- (d) se réunir souvent et régulièrement.

64) Le fait même qu'aucune action immédiate et définitive ne serait requise, et qu'un vote unanime ne serait pas obligatoire, permettrait à un Conseil de ce genre de poursuivre ses délibérations sans subir aucune pression politique ou préjugés et jalousies interprovinciaux.

En conséquence, relativement aux termes des instructions #3 de la Commission d'Enquête, L'I.O.D.E. RECOMMANDE:

65) Que soit créé un Conseil des Ministres de l'Enseignement, (semblable au Conseil actuel des Ministres de Ressources), avec pour objet (entre autres) d'encourager, avec le concours des provinces et en coordinant les efforts, de meilleurs niveaux d'enseignement, une compétence propre à encourager le bilinguisme et l'avancement de l'unité



Canadienne par la compréhension - le tout en parfait accord avec les objectifs détaillés et les pouvoirs décrits au cours de cette partie de notre rapport.

#### V ANALYSE DE CE QU'EST L'ORGANISME DE L'I.O.D.E.

66) L'Ordre Impérial des Filles de l'Empire, peut-être mieux connu par ses initiales "I.O.D.E.", fut fondé au Canada en 1900. C'est l'une des plus grandes organisation nationale bénévole féminine du Canada.

Chaque année ses membres collectent et dépensent plus d'un million de dollars pour l'enseignement, secours d'urgence et autres services communautaires. Plus de 80% de cette somme sont dépensés au Canada.

67) L'I.O.D.E. est bénévole, non-partisan et non-sectaire. Toute femme qui vit au Canada et qui fait serment d'allégeance peut être membre.

68) Les 29,000 membres de l'I.O.D.E. se divisent en 976 branches (ou "chapitres") situées dans des communautés de chacune des dix provinces du Canada, y compris le Territoire du Yukon.

69) Comme c'est le cas pour la population du Canada, la majorité de ses membres parle anglais. Cependant, dans la Province de Québec qui a 69 chapitres au total, une étude récente montre que plus d'un quart des membres du Québec sont de langue française ou bilingues.

70) Les intentions ou les objectifs de l'I.O.D.E. peuvent se résumer comme suit:

1. Aider au progrès de l'enseignement, des arts et de la littérature, s'efforcer à inculquer à la jeunesse du Canada un sens de responsabilité, et inspirer loyauté et patriotisme;

2. Servir et aider les nécessiteux;

3. Maintenir une organisation prête à agir rapidement et avec efficacité en cas d'urgence.

4. Etudier l'actualité et la politique internationale; encourager la célébration des fêtes patriotiques et révéler la mémoire des actes de courage et d'héroïsme;

5. Encourager l'amitié entre les peuples du Commonwealth.

#### VI SOMMAIRE DES TRAVAUX DE L'I.O.D.E. AU CANADA

##### POLITIQUE DE "NON DISCRIMINATION"

Deux principes de base ont servi de guide aux travaux de l'I.O.D.E.



71) I - Aucune distinction n'a jamais été faite quant à l'origine raciale des BENEFICIAIRES de l'aide de l'I.O.D.E., qu'ils appartiennent à l'une ou à l'autre de nos deux "races fondatrices" - anglaise et française, aux Canadiens d'origine Indiens ou Esquimaux, ou à ceux qui ont émigré au Canada et appartiennent à d'autres souches raciales.

72) II - Au sein de SA PROPRE Association, l'I.O.D.E., n'a jamais fait et ne fait aucune distinction entre ceux qui sont de souche raciale différente, de différente croyance religieuse ou de différentes attaches politiques. Toute jeune fille ou femme habitant le Canada et qui vent prêter serment d'Allégeance peut être membre de l'I.O.D.E. Sa liste de membres à compris et se compose de Canadiennes de naissance de langue anglaise et française, de Canadiennes Indiennes et de femmes nées à l'étranger et qui ont émigré au Canada.

73) Au sein de sa propre organisation, qui s'étend d'un bout à l'autre du Canada, l'I.O.D.E. a démontré que, tout en étant divisés par des intérêts d'ordre géographique et par conséquent régional, ses membres ont en une influence unifiante grâce à leur esprit de coopération, de tolérance, de compréhension, de respect mutuel, de confiance, de bonne volonté et de consécration au bien public du Canada.

. . . . .

74) Conformément aux termes des instructions de cette Commission d'Enquête, l'I.O.D.E. a résumé en CINQ CHAPITRES GENERAUX son vaste programme d'aide et de services au Canada. Nous pensons que cet aperçu indiquera comment les membres de l'I.O.D.E., grâce à leurs efforts pratiques pour le bien-être du Canada et de ses habitants, ont contribué dans une certaine mesure à l'UNITE et à la COMPREHENSION si ardemment désirées.

VI -I- ENSEIGNEMENT:

75) Plus d'un tiers de million de dollars est consacré chaque année par les différents chapitres de l'I.O.D.E. à l'éducation de la jeunesse Canadienne.

76) (a) 2,174 étudiants Canadiens ont reçu en 1963 un total de près de 170,000 dollars sous forme de bourses d'études (prix exclusif à l'I.O.D.E., à la mémoire des morts de guerre), allocations, prêts et récompenses. Ceux-ci ont été décernés pour l'avancement de l'instruction académique dans les écoles secondaires, techniques et professionnelles et dans les universités.





77) (b) Pendant plus de cinquante ans, les chapitres de l'I.O.D.E. ont entrepris d'"adopter" ou d'aider les écoles des régions isolées du Canada. Le nombre de ces écoles a augmenté d'année en année et en 1963 atteignait un total de 2,168. Ces écoles sont disséminées dans toutes les provinces, l'Arctique et les Territoires d'Enseignement du Mackenzie. L'assistance ou l'"adoption" d'écoles implique le don de nouvelles bibliothèques, le renouvellement du stock des bibliothèques, des livres de récompenses, des soins optiques, du matériel de récréation et d'étude, etc.

78) (c) Les chapitres I.O.D.E. locaux entreprennent aussi des projets communautaires particuliers à caractère éducatif tels que: don de livres aux bibliothèques publiques, bibliothèques ambulantes, aide financière aux festivals de musique, d'art plastique et d'art dramatique, cours d'adultes pour les handicapés, tickets d'étudiants pour les concerts publics et les concerts symphoniques, visites d'étudiants aux Nations Unies et au Parlement du Canada, etc. Plus de 40,000 dollars ont été dépensés en 1963 pour des projets de ce genre.

79) (d) Les chapitres I.O.D.E. ont encouragé les écoliers Canadiens de toutes les provinces, y compris les régions de l'extrême Nord Canadien, à avoir des correspondants dans d'autres provinces et dans les Territoires du Nord-Ouest. (Plus de 4,800 noms ont été "unis" l'an dernier).

80) (e) Avec l'accord des Départements Provinciaux d'Education, des programmes ont été distribués aux écoles pour commémorer les fêtes nationales. Ne serait-ce que pour l'année dernière, plus de 18,000 exemplaires du Message de l'Anniversaire de l'Armistice de l'I.O.D.E. (qui racontait l'histoire des Quatre Livres Nationaux du Souvenir) et près de 12,000 exemplaires du Programme I.O.D.E. sur la Journée du Commonwealth et de la Citoyenneté, ont été utilisés au Canada.

81) (f) De plus, des bourses spéciales d'études ont été offertes par l'I.O.D.E.: à un professeur ayant suivi un cours universitaire d'été en Français oral; pour la préparation spéciale de professeurs en vue de leur travail dans l'Arctique Canadien; comme aide financière aux étudiants aveugles et handicapés; et l'année dernière, deux bourses d'études ont été offertes à des étudiants Esquimaux et Indiens, résidant dans les Territoires du Nord-Ouest. En 1964, d'Art Dramatique National a été offert par l'I.O.D.E. à un étudiant suivant les cours de la seule école nationale bilingue du Canada, l'Ecole Nationale du Théâtre de Montréal. Ce prix de 500 dollars a



été remporté par Roger Blais, brillant étudiant d'Art dramatique de Québec.

82) (g) FONDS SCOLAIRES COMMEMORATIFS I.O.D.E.: Une somme initiale de plus d'un million de dollars fut réunie afin d'établir deux Fonds Scolaires Commémoratifs I.O.D.E. - le premier, après la Première Guerre Mondiale et le second, après la Deuxième Guerre Mondiale, à la mémoire des hommes et des femmes tués ou blessés au cours de ces deux guerres. Les deux Fonds offrent des bourses de 1,600 dollars chaque dans des universités Canadiennes, aux fils ou filles d'Anciens Combattants pour une période de vingt ans après chacune des deux guerres. A ce jour, 407 de ces bourses ont été décernées.

83) De plus, l'intérêt sur ces deux Fonds procure annuellement et à perpétuité un minimum de quinze bourses de hautes études de 2,000 dollars chaque pour aider les Canadiens à poursuivre des études dans des universités d'outre-mer. A ce jour, un total de 327 de ces bourses outre-mer ont été décernées grâce aux deux Fonds Commémoratifs. Les prix annuels provenant de ces deux Fonds représentent en général 80,000 dollars par an.

#### VI - II - IMMIGRATION ET CITOYENNETE:

84) Pendant près de soixante ans, les chapitres I.O.D.E. ont accueilli et aidé les immigrants à leur arrivée dans les Ports Douaniers Canadiens et dans les communautés où ils se sont établis. Dès 1910, les chapitres I.O.D.E. ont soutenu des classes d'Anglais élémentaire pour immigrants et en 1930 ils ont conçu et mis en circulation le premier livre d'étude d'Anglais élémentaire. A l'heure actuelle, un grand nombre de chapitres I.O.D.E. ont leurs propres classes d'Anglais élémentaire tandis que d'autres se joignent à leurs Commissions Scolaires pour organiser des réceptions après ces classes. Visites à l'hôpital, distribution de nourriture et de vêtements aux nécessiteux et réunions sont organisées pour le bénéfice des nouveaux venus.

85) Un grand nombre de chapitres I.O.D.E. organise des cours spéciaux de préparation pour les candidats à la citoyenneté, et beaucoup d'autres aident à la célébration de "Journées de la citoyenneté". Dans les Communautés de langue anglaise et celles de langue française du Canada, les membres de l'I.O.D.E. assistent à la plupart des Cérémonies de la Cour de Naturalisation, après quoi ils donnent ou se joignent à d'autres groupes pour donner une réception aux nouveaux citoyens. L'année dernière, plus



de 17,000 Cartes de Citoyenneté gravées en anglais et en français ont été remises lors de ces cérémonies. Ces cartes ont été données par l'I.O.D.E. aux nouveaux citoyens depuis la première guerre mondiale et, au cours des dix dernières années, il y en a en plus de 200,000.

86) Comme il l'a été indiqué au paragraphe 40, à la page 9 de ce rapport, la Scène Canadienne reçoit de l'aide financière pour fournir à la Presse Ethnique des articles sur le Canada.

87) Les chapitres de l'I.O.D.E. se joignent à d'autres organismes pour l'accomplissement de projets communautaires tels que Conseils de Citoyenneté, Comités d'Immigration et Centres Indiens d'Amitié.

88) Depuis bien des années, les membres de l'I.O.D.E. se sont intéressés au bien-être des indigènes Indiens et leur ont offert assistance. Ils ont créé et supporté activement les Centres Indiens d'Amitié qui ont été récemment établis d'un bout à l'autre du Canada. Ils ont ramassés des livres et des magazines et en ont fait la distribution dans les Réserves Indiennes. Les membres de l'I.O.D.E. ont aussi soutenu la vente de produits d'artisanat, de tableaux indiens, etc. Des cours professionnels spéciaux ont été offerts pour aider les Indiens à se qualifier pour de meilleures situations, et depuis de longues années, les Indiens nécessiteux ont reçu des secours de vêtements et de nourriture.

#### VI - III - PUBLICATIONS:

89) La revue ECHOS, publication trimestrielle de l'I.O.D.E. a un tirage de 29,000 exemplaires. En plus des travaux de l'I.O.D.E., la revue met en circulation un grand choix d'articles, dont certains, écrits par des écrivains bien connus, traitent de personnalités et d'évènements Canadiens, du Commonwealth ou Internationaux.

90) L'I.O.D.E. imprime de temps à autres de brefs "feuilletts" publicitaires I.O.D.E. ainsi que de courtes brochures intitulées "Ce qu'il est et ce qu'il fait". Ceux-ci indiquent en raccourci l'oeuvre de l'I.O.D.E. et sont disponibles en anglais et en français. Ils sont distribués au public Canadien, lors de réunions de l'I.O.D.E., aux journaux Canadiens, ainsi qu'aux postes de radio et de télévision.





91) L'I.O.D.E. a, au service du public, imprimé et fait circuler au cours des ans un grand nombre de livrets et de brochures sur des sujets patriotiques et démocratiques variés; par exemple, en 1943, une "Introduction à la Démocratie" fut compilée en anglais et en français et distribuée aux écoles, universités, écoles normales, bibliothèques municipales, U.C.J.G. et U.C.J.F., et groupes de jeunesse des Eglises du Canada.

92) Au cours des vingt cinq dernières années, des Messages de Commémoration I.O.D.E. annuels et des Programmes de Journées du Commonwealth et de Citoyenneté ont été préparés à l'intention des écoles du Canada entier.

93) L'I.O.D.E. distribue, à l'intention de ses membres, des articles d'étude sur des sujets d'actualité concernant le Canada, le Commonwealth et d'autres pays; par exemple: Forme du Gouvernement Canadien; Les Premiers Ministres Canadiens; Les Premiers Ministres des pays du Commonwealth; Personnages historiques célèbres du Canada; Les Pères de la Confédération; La Confédération et l'Acte B.N.A.; Les Nations-Unies; Le Plan Colombo; etc.

#### VI - IV - SERVICES (ASSISTANCE SOCIALE):

94) Les chapitres de l'I.O.D.E. consacrent à leurs "services" d'assistance sociale et pour le seul Canada, plus d'un tiers de million de dollars chaque année.

95) Dans leurs propres communautés, ce travail embrasse une diversité considérable de projets tels que: équiper en appareils les hôpitaux, dispensaires, préventoriums et institutions de toutes sortes; aider financièrement et en personnel les camps de l'assistance, centres de récréation, crèches ou pouponnières, centres psychiatriques et de donneurs de sang; fournir en personnel et soutenir les Maisons de Retraite. Les membres donnent aussi un nombre incalculable d'heures de service personnel pour porter secours, réhabilitation et un renouveau de santé à ceux qui doivent séjourner dans un grand nombre de ces institutions.

96) Les Canadiens nécessiteux font l'objet d'autres genres d'aide et de secours tels que: vêtements, nourriture et appareils ménagers de secours; loyer, charbon et mazout pour le chauffage; fauteuils roulants, dentiers, sacs pour les enfants des crèches, layette pour bébés, médicaments spéciaux, régimes de suralimentation pour pensés, transportation des vieillards, des milliers de quarts de lait pour les écoliers, etc.



97) Des vêtements usagés en bon état sont ramassés et envoyés aux autorités locales pour distribution aux enfants sans foyer, aux anciens combattants, aux malades mentaux et aux sinistrés du Canada.

98) Baignades, programmes d'entraînement à la prudence dans l'eau, pique-niques, thés, paniers de provisions pour Noël, fêtes de Noël, assistance aux enfants arriérés, camps de plein air, journées du sport et coupes sportives ne forment qu'une faible partie des nombreuses activités entreprises par l'I.O.D.E.

99) Les membres de l'I.O.D.E. procurent des aménités aux anciens combattants Canadiens, aux fonctionnaires et à leurs familles et aident à l'entretien des cimetières militaires et à la conservation des sites historiques Canadiens.

100) FONDS NATIONAL I.O.D.E. DE SECOURS ET D'ASSISTANCE: Dès sa création en 1900, l'I.O.D.E. a fait face aux catastrophes nationales en réunissant et faisant don de milliers de dollars pour chaque désastre en particulier. Ce n'est pourtant qu'en 1950 que l'Ordre a mis sur pied un FONDS NATIONAL SPECIAL DE SECOURS ET D'ASSISTANCE. Le but de ce Fonds est de permettre à l'Ordre de faire un don financier immédiat toutes les fois que survient un désastre.

101) Ce qui suit est une liste des dons de secours faits au Canada au cours des quatorze dernières années depuis l'inauguration de ce FONDS NATIONAL I.O.D.E. DE SECOURS ET D'ASSISTANCE:

|                                                                              |         |
|------------------------------------------------------------------------------|---------|
| " Inondations au Manitoba, 1950                                              | \$1,500 |
| Ouragan Hazel, 1954                                                          | \$1,200 |
| Catastrophe minière de Springhill (N.E.), 1958                               | \$1,000 |
| Incendie de Lanark (Ont.), 1959                                              | \$ 500  |
| Pêcheurs sinistrés du Nouveau Brunswick, 1959<br>(Détroit de Northumberland) | \$1,000 |
| Victimes de l'inondation de Timmins (Ont.), 1960                             | \$ 500  |
| Catastrophe de la flotille de pêche de<br>Lockeport (N.E.), 1961             | \$1,000 |
| Inondation au Nouveau Brunswick, 1961                                        | \$1,000 |
| Incendies de forêts de Terrebonne, 1961                                      | \$2,000 |
| Raz de marée à Alberni et Port Alberni<br>(Colombie Britannique), 1964       | \$1,000 |

" Dans la plupart des cas cités ci-dessus, les chapitres locaux dans les communautés et les provinces où le désastre avait eu lieu, ont fait des contributions en espèce et/ou en nature qui dépassaient maintes



fois le montant du fonds de secours national I.O.D.E. Dans le cas des inondations du Manitoba de 1950, une somme supplémentaire de 187,000 dollars a été réunie pour ce fonds, sous l'égide des chapitres I.O.D.E. de tout le Canada.

VI - V - PROJETS ET FONDS NATIONAUX SPECIAUX I.O.D.E.:

102) Depuis la fondation de l'Ordre en 1900 ses chapitres locaux ont d'un océan à l'autre, uni leurs efforts pour l'accomplissement de projets nationaux spéciaux I.O.D.E. d'Ordre matériel et financier, en temps de paix et au cours de trois grandes guerres - la Guerre des Boers, la première et la deuxième guerres mondiales (au cours de ces deux dernières, l'I.O.D.E. a réuni et dépensé onze millions et demi de dollars pour son secours de guerre).

Pour illustrer ses entreprises spéciales de temps de paix, nous citons les projets nationaux I.O.D.E. comme suit:

103) I. PREMIER ET DEUXIEME FONDS COMMEMORATIFS I.O.D.E. POUR L'ENSEIGNEMENT.

Dans toutes les provinces et le Yukon, les chapitres I.O.D.E. ont contribué plus d'un million de dollars à ces deux Fonds Fidéicommiss qui munissent les étudiants de bourses d'études et autre bourses pour la poursuite de cours de hautes études outre-mer. Celles-ci sont décernées à égalité entre les provinces. Nos registres indiquent que les bénéficiaires de ces prix Commémoratifs I.O.D.E. ont été non seulement de souche anglaise ou française, mais encore de souche hollandaise, grecque, lithuanienne, allemande et autres. Il n'a jamais été fait de distinction de race.

104) II. PROGRAMME I.O.D.E. CANADIEN ESQUIMAU (1959-63)

Les chapitres I.O.D.E. ont contribué 36,252 dollars à la construction de trois salles de Fêtes pour les Esquimaux du Grand Nord: l'une dans l'Arctique de l'Est à Frobisher Bay, une deuxième dans l'Arctique de l'Ouest à Tuktoyaktuk, et une troisième dans l'Arctique Central à Baker Lake.

105) III. FONDS I.O.D.E. POUR LE CENTENAIRE CANADIEN.

Pendant trois ans, les membres de l'I.O.D.E., d'un bout à l'autre du Canada, feront des contributions à leur Fonds National I.O.D.E. pour le Centenaire. Leur objectif minimum est de 50,000 dollars, qui seront consacrés à l'enseignement.





106) Après avoir alloué un cinquantième (1/50) du Fonds du Centenaire aux trois chapitres I.O.D.E. du Yukon, le reste sera REPARTI EGALEMENT entre les provinces du Canada. Les membres I.O.D.E. de chaque province décideront du genre de programme éducatif qui, à leur avis, convient le mieux à leur province.

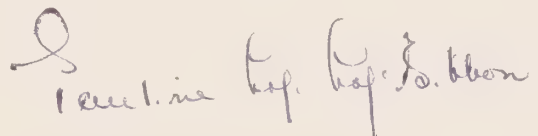
Tous les prix venant du Fonds I.O.D.E. du Centenaire seront décernés en 1967, pour célébrer le centième anniversaire de la Confédération du Canada.

" " " " " " " " " "

L'I.O.D.E. pense qu'un degré d'UNITE total ne sera atteint que lorsque les habitants du Canada comprendront ce que cela signifie et y TRAVAILLERONT. Ce sera le résultat de ce que dix neuf millions de particuliers Canadiens pensent et font.

L'Ordre croit aussi que par ses propres efforts pratiques, il a montré ce qui à la longue unifiera notre pays. Bonne volonté, bonne foi, tolérance, respect mutuel, joints à une conception pratique de nos intérêts communs, feront de ce Canada qu'est le nôtre un pays auquel chacun de nous sera fier d'avoir contribué un héritage enrichi pour les générations futures.

Nous soumettons tout ceci avec le plus grand respect.



(Mrs. D. W. McGibbon)  
PRESIDENTE NATIONALE



(Mrs. W. R. Walton, Jr.)  
PRESIDENTE.



A N N E X E S

A l'appui des déclarations et faits soumis dans ce rapport, et pour étayer avec plus de détails le travail de l'I.O.D.E. au Canada sous les hospices des cinq services que nous citons ici spécifiquement, nous joignons à ce rapport les documents suivants:

- |                 |     |                                           |
|-----------------|-----|-------------------------------------------|
| PIECE A L'APPUI | (A) | deux "feuillets" publicitaires I.O.D.E.:  |
|                 |     | (1) en anglais - (2) en français.         |
| PIECE A L'APPUI | (B) | une brochure descriptive sur l'I.O.D.E. - |
|                 |     | "Ce qu'il est et ce qu'il fait".          |
| PIECE A L'APPUI | (C) | deux copies de Cartes I.O.D.E. de         |
|                 |     | Citoyenneté: (1) en anglais -             |
|                 |     | (2) en français.                          |
| PIECE A L'APPUI | (D) | un message I.O.D.E. de Commémoration.     |
| PIECE A L'APPUI | (E) | un programme I.O.D.E. du Jour du Common-  |
|                 |     | wealth et de la Citoyenneté.              |



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PRESENTATION

by the

IMPERIAL ORDER DAUGHTERS OF THE EMPIRE

(I. O. D. E.)

to

THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

July 1964

Mrs. D. W. McGibbon,  
National President, I.O.D.E.,  
Head Office,  
182 Lowther Avenue,  
TORONTO 4, Ontario.





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I PREFACE

- 1) The I.O.D.E. welcomes the opportunity to present its submission to this Commission. Its recommendations and observations are offered in the light of its own experience gained through the efforts of its members who have worked for the well-being and UNITY of Canada this past sixty-four years.
- 2) It is aware and regrets, that there are still many people in Canada who have an image of the I.O.D.E. as: "strictly a British outfit", whose members are all Anglo-Saxon, English-speaking "Union Jack flag-wavers", and who appear with white gloves at teas and other social money-raising functions in the name of charity - the proceeds of which for the most part, are sent overseas - particularly to Great Britain.
- 3) This concept of the I.O.D.E. simply is not true. It may still retain its old-fashioned but proud name of sixty-four years ago; it may still send food and clothing to underprivileged children and families throughout the world; it may still continue to promote friendship among the Commonwealth nations through its educational assistance - bursaries, scholarships and school supplies for the youth of emerging countries; but of the more than one millian dollars raised annually by the voluntary practical efforts of I.O.D.E. members over \$850,000 (4/5) is spent in Canada to benefit Canadians in every walk of life.
- 4) The I.O.D.E. recognizes that there have been indifference, thoughtlessness, prejudice, mistakes, faults, a lack of complete understanding, and even an unawareness in both of the great communities - French and English - which are now Canada. The I.O.D.E. believes that its 29,000 members represent a cross-section of the great majority of thoughtful, loyal Canadian citizens who love and are proud of Canada. The I.O.D.E. also believes that these citizens decry the sectionalism, separatism and provincialism which pits one sector of our country against another, whether it be economically, politically or culturally.
- 5) As a women's national organization "born and brought up" in Canada, the I.O.D.E. thinks of itself in terms of UNITY. Over the years, it has striven to emphasize the things its members have in common and which unite them, rather than those which might divide. The Order believes that this spirit of co-operation, compromise and goodwill has had a significant unifying influence in Canada.



## II SPECIAL OBSERVATIONS PERTAINING TO THE COMMISSION

- 6) Originally, the I.O.D.E. realized that in the area covered by the #1 Term of Reference of the Commission, there could be justification for specific remedial recommendations, which might serve to remove some of the inequalities and justified grievances existing between our two "Founding Races". It was also thought that the Commission might well serve its greatest purpose by providing the opportunity of hearing opinions from all sectors of our country, opinions which would help promote a greater "AWARENESS" and thence a better understanding of the problem, if such it should be called.
- 7) For the past several months, we have watched with deep interest, then growing concern, disquiet and dismay, the reports of some comments and statements made at informal Commission hearings held across the country. Often, it seemed that extreme, radical and militant statements received the greatest publicity, while the quiet, thoughtful and more moderate opinions were minimized or over-looked. It is our opinion that the understanding, tolerance and unity, which we believe the great majority of Canadians want to preserve for Canada have not been furthered by this imbalance of emphasis.
- 8) As but one of the more than 45 Canadian National women's organizations whose membership totals over two million women, the I.O.D.E. hopes that the records of its own efforts, together with those of the other nation-wide associations, will demonstrate to the Commission that within the membership of these English and French-speaking organizations, progress IS being made toward Canadian UNITY.
- 9) It is also our hope that this, together with similar evidence, will give the Commission courage and confidence to withstand pressures of being stampeded into recommending short-term, stop-gap, placating legislative action which might only serve to weaken and disrupt Canadian unity.
- 10) It is our hope that the Commission is aware that bilingualism and biculturalism are matters of taste and necessity and not matters that can be imposed by legislative action. Compulsion or legislative action from the "top down" will not solve the "problem". We believe that it is only by promoting an understanding and an awareness and by providing opportunities and encouragement at the "grass roots" level (from the "bottom up") to learn Canada's second language - either English or French - will the desire be created in Canadians to become bilingual.







III SHORT SUMMARY OF I.O.D.E. RECOMMENDATIONS

Page

(#1 Term of Reference)

- 11) I - That Ottawa, Capital City of Canada be created a 6  
Federal "District".
- 12) II and III- That all other qualifications being equal, priority 6  
be given to bilingual persons in the hiring of Federal Government Civil  
Servants whose work brings them into contact with the public.
- 13) IV - That instantaneous translation service (English and 6  
French) be provided for all Federal Commissions when needed.

(#2 Term of Reference)

- 14) I - That the Commission avoid recommending ANY legis- 11  
lation which might negate or lessen the right of the individual  
(Bill of Rights) - freedom of worship, freedom of speech or freedom  
of the press.

(#3 Term of Reference)

- 15) I - That a Council of Education Ministers be created 14  
(similar to the present Council of Resources Ministers).

IV BASIS FOR I.O.D.E. RECOMMENDATIONS AND OBSERVATIONS

RE: #1 TERM OF REFERENCE

16) The I.O.D.E. recognizes and has always accepted the fact, that while today a large portion of Canada's population could be termed "multi-racial", and "multi-cultural", basically, Canadians have inherited two great founding cultures.

The bilingual and bicultural foundation of the Confederation of Canada was not only recognized and supported by the Quebec Resolutions of 1864; re-affirmed in the London Resolutions of 1866, but incorporated in the B.N.A. Act of 1867. The "French Part" was recognized, and safeguards incorporated in this Act to preserve it.

17) Thus was the bilingual foundation of the Confederation of Canada legally established - specifically for the Federal Law Courts, the Parliament of Canada and the Legislatures and Courts of the Province of Quebec.



18) The acceptance of these conditions of Confederation recognized the "equal partnership" between the "founding races" of Confederation, although the majority were British and the minority French. Quebec was given a special status within our Confederation and was granted certain rights. The Civil law which the French brought to Canada was constitutionally respected in Quebec, the religion of its founders was protected, its language given special status.

19) How imperfectly these undertakings and commitments have been carried out during the past nine decades is recorded historically. Suffice to say the observation of the I.O.D.E. is that many bilingual measures of the Federal Government have been implemented over the years with seeming reluctance and with little grace - almost as "concessions" to the French partners of Confederation; for example, to name but four:

- (a) the use of both languages on our currency;
- (b) the use of both languages on our postal stamps;
- (c) the use of both languages on government cheques, etc; and,
- (d) more recently, the tardy installation in Parliament of simultaneous translation of debates into English and French.

20) These in themselves, may seem relatively small things to cause irritation and discord between English-speaking and French-speaking Canadians. However, our history indicates, that while both of the great communities of Canada have made mistakes in this particular area, none have been about major issues. Rather, it would appear to have been the smaller, irritating, uncommunicative acts which have accumulated and which have burst to the surface.

21) While the I.O.D.E. is not in a position to know in detail the practices of bilingualism in all or any "of the branches and agencies of the Federal Administration - including Crown Corporations - and in their communications with the public" it feels that the location of Canada's Capital City in a province that is largely unilingual, has minimized the need for developing bilingualism in the Federal departments located there. Moreover, there is room for criticism, and indeed there has been some, that this fact of geography promotes favouritism of one language group at the expense of the other.



22) The I.O.D.E. believes that if opportunities were afforded to develop the Nation's Capital as a bilingual city in all respects, including such physical aspects as bilingual street signs, etc., the basis for much criticism would be removed.

23) The I.O.D.E. submits that this desirable end might be attained, if instead of remaining an Ontario City, Ottawa were to become a Federal "District".

In the light of the foregoing brief comments, with reference to the Commission's #1 term of reference,

THE I.O.D.E. RECOMMENDS:

24) I - That Ottawa, the Capital City of Canada be created a Federal "District", and as such, be afforded every opportunity to develop into a truly bilingual city.

25) II - That in the Capital city of Canada, where approximately 60% of the citizens speak one official language (English) and 40% the other (French), the Federal Government should pursue a stated policy of giving priority to bilingual persons - all other qualifications being equal - when employing Civil Servants whose work brings them into contact with the public;

26) III - That this same principle of giving priority to employing bilingual Civil Servants - all other qualifications being equal - whose work brings them into contact with the public, should apply to branches of the Federal Government located in any other communities where both official languages are spoken, and where the English-speaking or French-speaking minority group represents at least 10% of the local population.

27) IV - That all Federal Commissions including Royal Commissions, which are usually representative of Canadians on a regional basis and are composed of both English and French-speaking citizens, should provide instantaneous translations in both English and French, when needed, at public hearings and meetings of the Commissioners.





IV BASIS FOR I.O.D.E. RECOMMENDATIONS AND OBSERVATIONS (CONTINUED)

RE: #2 TERM OF REFERENCE

- 28) While it has ten observations to make under the #2 term of reference of the Commission, the I.O.D.E. has one specific recommendation. It does not believe that legislation in this field can serve to promote better cultural relations or widen the appreciation of "the basically bicultural character of our country, and of the contributions made by the other cultures."
- 29) Nor can it conceive of any legislation designed with the avowed intention of furthering "biculturalism" that will be as effective as THE COMPLETE AVOIDANCE OF ALL RESTRICTIVE LEGISLATION that might have the effect of negating or lessening the rights of the individual (Bill of Rights) of freedom of worship, freedom of speech, and freedom of the press.
- 30) The following are the ten observations recorded in the hope that they may shed some light on certain phases of the present situation:
- 31) I - Too few Canadian newspapers, local television and local radio stations - English and French - carry much Canadian news of events that have taken place beyond their own provincial or local boundaries. Such provincialism on the part of these very important "mass communications media" contribute little to Canadian "togetherness" - a goal for which we must strive if we are to preserve Canada as a nation - not just ten separate "states".
- 32) II - It is, of course, "news" when an individual makes an extreme or militant statement or when a group commits an act of violence. Canada's press, radio and television media both English and French, report such incidents when they occur. Again, while the facts are true, it is unfortunate that such statements and acts by those we believe to be a militant few (English and French) only serve to alienate the goodwill, mutual respect and understanding which already exist between our "two founding races". They also tend to obscure the countless number of quiet, good relationships that have and do exist between Canada's two partners of Confederation.
- 33) These inadequacies of communication - provincialism and sensationalism - although only one factor, we believe have done much to deepen the misunderstanding between English-speaking and French-speaking Canadians.



They appear to have the reaction of further stimulating "French nationalism" and even "separatism" on the part of some French-speaking Canadians, while at the same time, fostering a growing exasperation on the part of many English-speaking Canadians and a questioning as to what it is all about.

34) III - Many Canadians, as well as our "mass communications media", have exhibited a growing tendency to use the "hyphonated-Canadian" form to designate Canadians of different ethnic origins: German-Canadian, Italian-Canadian, Polish-Canadian, Danish-Canadian, etc. Despite absence of derogatory intent on their part, this practice of being so referred to, has been resented by many "recent" or "new" Canadian citizens.

35) The I.O.D.E. believes that all native-born, and all naturalized Canadians should be dignified by being referred to simply as "Canadians" and further, it hopes that this Royal Commission, by the example of its own utterances, will take the lead in discouraging this divisive practice of differentiating between Canadians of various ethnic backgrounds.

36) IV - Another practice the I.O.D.E. decries, is that of politicians who gear their obvious appeals specifically to various ethnic groups, for any or every purpose. This serves only to pit one section of our population against another and to make a further "distinction" or "division" amongst Canadians. As leaders who should be promoting Canadian unity, our politicians at all levels of government should also decry this practice and refrain from it.

37) V - Those who emigrate to Canada, do so for many reasons. Before coming, they know they must abide by the laws and assume the privileges and responsibilities of their adopted country. One of the requirements of every immigrant seeking Canadian citizenship, is that he must be able to understand and communicate in either of Canada's two official languages - English or French.

38) Records show that immigrants from many lands have contributed immeasurably to our country. They also show that the major proportion have gravitated to the English-speaking communities of Canada where up to the present time there has been the greatest opportunity to secure jobs. As a consequence, the majority of immigrants learned to speak English.



39) VI - The I.O.D.E. believes that a broader knowledge of the history and traditions of Canada and an awareness of her various regional differences including politics and social and economic conditions, builds up a sense of nationalism and unity, thereby creating a CITIZEN OF CANADA, not a prejudiced member of an isolated section.

40) To this end I.O.D.E. Chapters have given financial assistance to "Canadian Scene" since its inception in 1951, and to date have contributed over \$27,000.00 towards its support. Canadian Scene is a voluntary organization providing free of charge, monthly releases to the Ethnic Press in Canada. These releases contain informative articles on Canadian political affairs, foreign relations, Canadian social customs, industrial programmes, culture, history and institutions, and are translated for 62 publications published in 21 different languages. Material is also forwarded to radio stations carrying foreign language broadcasts, and a booklet on Canadian government has been published by Canadian Scene and widely distributed throughout Canada.

41) This financial support of Canadian Scene by I.O.D.E. Chapters in ALL of Canada's ten provinces is one example of unified action in assisting immigrants to understand the Canadian way of life.

42) VII - It is only natural that, initially, immigrants should wish to speak in their own language and should endeavour to preserve their own culture. However, these contributions are only beneficial and contribute enrichment so long as old prejudices and animosities are not transplanted and perpetuated or nourished in Canada. These would only serve to split or divide us into the same old discordant pattern of Old Europe. This, Canada does not want.

43) It is our experience that immigrants are usually eager and anxious to integrate into English or French-speaking communities, because it is to their social and economic advantage to do so. In fact, it is a necessity. Those who find it difficult, look to their children to carry their efforts to a successful conclusion. The result is that second-generation Canadians, while still fluent in their mother tongue and conscious of the cultural heritage of their parent's country of origin, merge more easily with the English and French streams of Canadian life. This is as it should be.





- 44) VIII - The I.O.D.E. does not support reported proposals that legislation be enacted which would permit the addition of other languages with the same official status as the two official languages of Canada - English and French.
- 45) There is no such thing as a "Canadian" Language. For all practical purposes, as a living and evolving social organism, Canada is a bilingual country. This is not only because her historical origins made the constitutional Anglo-French partnership a political necessity, but also because no other language group has the numerical strength and territorial concentration to justify an official status.
- 46) While each Canadian census lists a multitude of languages spoken in Canada and used as carriers of a wide spectrum of diverse national traditions and customs, in the actual conduct of the country's administration and any other vital business, Canada is not a multilingual or multicultural society. Nor does there seem to be much evidence of any burning desire among the score of ethnic groups to resist adoption of either English or French as their principal means of communication with the fellow citizens of their adopted country.
- 47) IX - The I.O.D.E. recognizes that while today about one-seventh of Canada's population could be termed "multiracial" and "multicultural", basically Canadians have inherited two great "founding cultures". For compelling historical reasons, the Fathers of Confederation rejected the "one melting pot" system of the United States. The I.O.D.E. appreciates that for nearly one hundred years this duality of culture has been, and is still, one of the strong factors which has helped to develop and preserve a distinctive Canadian nationality - one that makes it fundamentally different from that of our next-door-neighbour, the United States.
- 48) Should our "two melting pots" system disintegrate or fail, it is our belief that Canada would probably be unable to resist eventual complete "Americanization". We believe that this is a prospect which most Canadians would not wish to contemplate.
- 49) X - The Commission will note that throughout this submission, wherever the words "two founding races" are used, they appear with quotation marks. In part, this has been in deference to their use in the Commission's terms of reference; but of far more importance, it has been done to draw attention to the fact that our North American Indians and Eskimos were already in possession of Canada, far ahead of the arrival of either of the "founding races" of Confederation - the English and French settlers.



50) Not only has the I.O.D.E. carried out projects and rendered assistance to these "original" Canadians over a period of many years, but it is also on record with the Federal and several Provincial governments, recommending specific action which it felt should be taken to afford them the opportunity of emancipation to the point of equality with all other Canadian citizens.

51) It is the hope of I.O.D.E. members that this Royal Commission, while aware of the existence of these "original" Canadians, will not lose sight of the fact that our native Indians and Eskimos are part of our Canadian heritage and have contributed to Canada's culture.

THE I.O.D.E. RECOMMENDS:

52) I - In the light of the foregoing, the I.O.D.E. recommends that (under its #2 term of reference) the Commission avoid incorporating into its report, any recommendation for legislative action that might negate or lessen the rights of the individual (Bill of Rights), freedom of worship, freedom of speech or freedom of the press.

RE: #3 TERM OF REFERENCE

53) At the time of Confederation, although it was of national concern and specific safeguards were incorporated in Section 83 of the B.N.A. Act to preserve the rights of existing school systems, education was made a provincial responsibility.

54) Through its close association with Provincial Departments of Education and with other voluntary educational organizations, the I.O.D.E. is aware that not only some Provincial Departments of Education, but many other educational groups and educationalists will be making submissions dealing with the strengths and weaknesses of the present methods of teaching, and the opportunities for learning both English and French, throughout the schools in Canada.

55) Accordingly, the I.O.D.E. does not propose to offer any detailed comments in this regard, other than to point out that the situation varies greatly from province to province, and in general, while progress is being made, there is still room for improvement; and to record with the Commission the policy of the I.O.D.E. with regard to the teaching of English and French in Canadian schools.



56) In 1942, at its National Annual Meeting, the I.O.D.E. adopted a resolution: "That the National Chapter I.O.D.E. be urged to do all in its power to have both English and French taught early in every school in Canada; and each Chapter (branch) and individual I.O.D.E. member use every influence along similar lines in support of this effort as a contribution toward national unity." This resolution was re-affirmed in 1961 and again in 1963.

57) The very fact that education is vested in the provinces, complicates the problem of teaching English and French, as it is difficult, if not impossible, to establish uniform Canadian standards and methods throughout the nation.

58) In itself, the I.O.D.E. does not consider this diversity to be necessarily adverse, nor does it believe that the only, or correct, solution is to amend the B.N.A. Act in order to transfer the jurisdiction of education in special areas to the Federal government.

59) While recognizing the tremendous contribution made by voluntary national educational groups such as the C.E.A. (Canadian Education Association), the C.A.A.E. (Canadian Association for Adult Education), the Canadian Teacher's Federation and others, the I.O.D.E. supports the suggestion that serious consideration be given to the formation of a "Federal-Provincial Council of Education", a "Canadian Co-ordinating Council of Education" or a "Canadian Co-ordinating Council of Education Ministers" - (the name is not important at this moment) similar to the recently formed "Canadian Council of Resources Ministers".

60) The present Council of Resources Ministers consists of ten Provincial Resources Ministers, PLUS the Federal Minister. This unique Council is the first inter-government forum in Canadian history where Federal and Provincial Ministers meet as EQUALS. It has no administrative power; its function is to examine and co-ordinate the exploitation and conservation of Resources. Since there is no immediate commitment to action, the Ministers are free to discuss and influence each other and to arrive at a national consensus.





61) With this Resources Council as a precedent, the I.O.D.E. believes a similar consultative technique could be applied to education. It also believes that such a Council could serve not only a most useful purpose in encouraging bilingualism by developing through research and co-ordination of effort in the provinces improved teaching methods and practices, but it would have many other beneficial educational results.

62) The Educational Council envisaged by the I.O.D.E. would consist of ten Provincial Ministers of Education (similar to the C.E.A. Standing Committee) plus a Federal Minister of Cabinet level. (This might even mean the re-establishment at Cabinet level, of a Secretary of State for Provincial Affairs, the portfolio of which was abolished in 1873).

63) Possible functions of the Council could be:

- (a) to exchange ideas and disseminate information;
- (b) to discuss policy, mutual problems and their possible solution.
- (c) to co-ordinate educational research with a view to avoiding unnecessary duplication of effort among provinces;
- (d) to evolve better methods and higher standards of teaching proficiency and to promote the easy interchange of teachers among the provinces;
- (e) to co-operate and work toward the upgrading of general standards of education throughout the nation;

Preferably such a Council should:

- (a) have no administrative power;
- (b) have equal status for its eleven members;
- (c) rotate the chairman among its eleven members;
- (d) hold frequent regular meetings.

64) The very fact that definite and immediate action would not be required, nor unanimous decision be mandatory, would permit such a Council to carry out its deliberations substantially free of political pressures or inter-provincial jealousies and prejudices.



Accordingly, with reference to #3 of the Commission's terms of reference -

THE I.O.D.E. RECOMMENDS:

65) - That a Council of Education Ministers be created (similar to the present Council of Resources Ministers), with the object (among others) of promoting through co-operation of the provinces and co-ordination of effort, higher standards of education and teaching proficiency in the encouragement of bilingualism, and the promotion of Canadian unity through understanding - all substantially in accordance with the detailed objectives and powers outlined in the body of this section of our submission.

#### V PRECIS OF I.O.D.E. ORGANIZATION

66) The Imperial Order Daughters of the Empire, perhaps better known by its initials "I.O.D.E.", was founded in Canada in 1900. It is one of the largest Canadian national women's voluntary organizations. Annually, its members raise and expend over a million dollars for education, emergency welfare and other community services. Of this amount, more than 80% is spent in Canada.

67) The I.O.D.E. is voluntary, non-partisan and non-sectarian. Its membership is open to any woman living in Canada who takes the Oath of Allegiance.

68) The 29,000 I.O.D.E. members are organized into 976 branches (or "Chapters") located in communities in each of Canada's ten provinces, including three in the Yukon Territory.

69) As in the case of Canada's population, the majority of its members are English-speaking. However, in the Province of Quebec which has a total of 69 chapters, a recent survey indicates that more than one-quarter of the Quebec members are French-speaking or bilingual.



70) The purposes or objects of the I.O.D.E. can be summarized as follows:

1. To assist in the progress of education, art and literature and to endeavour to instil in the youth of Canada a sense of responsibility, and to inspire loyalty and patriotism;
2. To provide service and welfare for those in need;
3. To maintain an organization equipped to render prompt and efficient action in times of emergency;
4. To study current events and world affairs; to promote the celebration of patriotic anniversaries and to cherish the memory of brave and heroic deeds;
5. To encourage friendship amongst the peoples of the Commonwealth.

## VI SUMMARY OF I.O.D.E. WORK IN CANADA

### "NO DISCRIMINATION" POLICY

Two basic principles have served as a guide in I.O.D.E. work:

71) I - No distinction has ever been made as to the racial origin of the RECIPIENTS of I.O.D.E. assistance, whether to those of our "two founding races" - British and French; to the original native Canadian Indians and Eskimos; or to those who have come as immigrants to Canada and are of other racial origins.

72) II - Within its OWN membership the I.O.D.E. has not, nor does it, make any distinction between those who are of different racial origins, religious faiths, or political affiliations. Membership in the I.O.D.E. is open to any girl or woman living in Canada who will take the Oath of Allegiance. Its membership has included and is comprised of native-born English and French-speaking women, Canadian Indians and foreign-born women who have emigrated to Canada.

73) Within its own organization, spread across Canada as it is, the I.O.D.E. has demonstrated that although divided by natural geographical and hence regional interests, its members through co-operation, tolerance, understanding, mutual respect, trust, goodwill and dedication to the common good of Canada, have been a unifying influence.

. . . . .





74) As applicable to the terms of reference of this Commission, the I.O.D.E. has summarized its wide programme of aid and service to Canada under FIVE GENERAL HEADINGS. It believes this summary will indicate how I.O.D.E. members through their practical efforts for the well-being of Canada and its people have contributed in some measure to the UNITY and UNDERSTANDING so earnestly desired.

VI -I- EDUCATION:

75) Over one-third of a million dollars is spent each year by I.O.D.E. chapters across Canada for the education of Canada's youth.

76) (a) 2,174 Canadian students received a total of nearly \$170,000 in 1963 in the form of scholarships, bursaries (exclusive of I.O.D.E. War Memorial awards), grants, loans and prizes. These were awarded for the purpose of furthering education in academic secondary schools, technical and vocational schools and universities.

77) (b) For over fifty years a plan of "Adopting" or assisting schools in remote areas of Canada has been undertaken by I.O.D.E. chapters. The number of schools so assisted has increased from year to year and in 1963 totalled 2,168. These schools are in every province and in the Arctic and Mackenzie Education Districts. Assisting or "adopting" schools involves gifts of new libraries, library refills, prize books, visual aids, recreational and study material, etc.

78) (c) Special community projects of an educational nature also are undertaken by local I.O.D.E. chapters, such as books for public libraries; travelling libraries, financial assistance to music, art and drama festivals; training for handicapped adults; student tickets for community and symphony concerts; visits by students to the United Nations and the Parliament of Canada; etc. More than \$40,000 was spent in 1963 on community projects of this type.

79) (d) Canadian school children are encouraged by I.O.D.E. chapters in every province and the far northern areas of Canada to establish "pen pals" with children in other provinces and the Northwest Territories. (Over 4,800 names were "linked" last year).

80) (e) With the approval of the Provincial Departments of Education, programmes are distributed to schools to commemorate national holidays. Last year alone, over 18,000 copies of the I.O.D.E. Remembrance Day Message (which told the story of the Four National Books or Remembrance) and nearly 12,000 of the I.O.D.E. Commonwealth and Citizenship Day Programme, were used in Canada.



81) (f) Additional I.O.D.E. special scholarships and bursaries have been awarded: to a teacher for university summer study in oral French, for special training of teachers for work in our Canadian Arctic; for financial assistance to blind and handicapped students; and last year, for two scholarships to Eskimo and Indian students resident in the Northwest Territories. In 1964 a National Theatre award was made by the I.O.D.E. to a student attending the only National bilingual school in Canada, the National Theatre School in Montreal. This award of \$500 was won by Roger Blais, Quebec, a brilliant drama student.

82) (g) I.O.D.E. EDUCATIONAL WAR MEMORIAL FUNDS: An initial total of over one million dollars was raised to establish two I.O.D.E. War Memorial Educational Funds - the First, following World War I and the Second, after World War II, to commemorate the men and women killed or wounded. Both Funds provided bursaries of \$1,600 each in Canadian universities for sons and daughters of Canadian veterans over a period of twenty years after each war. To date, 407 such bursaries have been awarded.

83) In addition, the interest from these two Funds provides in perpetuity, at least fifteen post-graduate scholarships annually of \$2,000 each for Canadians to study in ~~over~~ <sup>overseas</sup> universities. To date, a total of 327 of these overseas scholarships have been awarded from both War Memorial Funds. Currently, the annual awards from both Funds are \$80,000 a year.

#### VI -II -IMMIGRATION AND CITIZENSHIP:

84) For nearly sixty years, I.O.D.E. chapters have extended a welcome and given assistance to immigrants at Canadian Ports of Entry and in the communities where they have settled. I.O.D.E. chapters sponsored basic English classes for immigrants as early as 1910 and designed and provided the first basic English text book for immigrants in 1930. Today, many I.O.D.E. chapters conduct their own basic English classes for immigrants while others co-operate with their school boards by arranging for parties after these classes. Hospital visiting, emergency food and clothing are supplied and social functions are arranged for the newcomers.

(85) Special "coaching" classes are held by many I.O.D.E. chapters in preparing applicants for citizenship, and many other chapters sponsor "Citizen-Citizenship Day" celebrations. In both English and French-speaking communities of Canada, I.O.D.E. members attend most of the Citizenship Court Ceremonies, following which they give, or join with other groups in holding, a reception for the new citizens. Last year over 17,000 English and French embossed Citizenship Cards were presented at these ceremonies. These cards



have been given to the new citizens by the I.O.D.E. since World War I and in the past 10 years alone, have totalled over 200,000

86) As outlined on page 9, paragraph 40, of this submission, financial support is given to Canadian Scene to provide articles on Canada for the Ethnic Press.

87) I.O.D.E. chapters co-operate with other organizations in community projects such as Citizenship Councils, Immigration Committees and Indian Friendship Centres.

88) I.O.D.E. members have been interested in the welfare of and have provided assistance to our native Indians for many years. They have pioneered and actively supported most of the Indian Friendship Centres recently established across Canada. Books and magazines are collected and distributed to Indian Reserves. Members have also promoted the sale of Indian handicrafts, paintings, etc. Special training courses have been offered to assist Indians to qualify for better jobs and for many years emergency clothing and food have been supplied to Indians in need.

#### VI -III- PUBLICATIONS:

89) ECHOES magazine, the quarterly publication of the I.O.D.E., has a circulation of 29,000. In addition to I.O.D.E. work, the magazine features a wide variety of articles, including some by well-known authors on Canadian, Commonwealth and International personalities and events.

90) Concise I.O.D.E. publicity "flyers" and also short brochures entitled "What it is and What it Does" are printed from time to time. These outline in capsule form the work of the I.O.D.E. and are available in both English and French. They are distributed to the Canadian public, at I.O.D.E. functions and to Canadian newspapers, television and radio stations.

91) As a public service over the years, the I.O.D.E. has printed and distributed many booklets and pamphlets on a variety of patriotic and democratic subjects, i.e., in 1943 a "Primer on Democracy" was compiled in English and French and distributed to schools, universities, teachers' colleges, public libraries, Y.M. and Y.W.C. Associations and Church youth groups in Canada.

92) For the past twenty-five years, annual I.O.D.E. Remembrance Day Messages and Commonwealth and Citizenship Day Programmes have been prepared for use in schools across the country.





93) To its own members are distributed articles for study on subjects of current interest pertaining to Canadian, Commonwealth and other countries, i.e: Canada's form of Government; Canadian Prime Ministers; Prime Ministers of the Commonwealth countries; famous Canadian historical figures; Fathers of Confederation; Confederation and the B.N.A. Act; United Nations; Colombo Plan; etc.

VI -IV- SERVICES (WELFARE):

94) On their "services" work, I.O.D.E. chapters expend more than one-third of a million dollars annually in Canada alone.

95) In their own communities this work embraces a great variety of projects such as: providing equipment to hospitals, clinics, preventoria and institutions of every kind; giving financial and personal assistance to welfare camps, community centres, nurseries, psychiatric and blood donor clinics; staffing and supporting Senior Citizens Homes. Countless hours of personal service are also given by members to bring succor, rehabilitation and renewed health to those confined in many such institutions.

96) Other types of compassionate aid and emergency services given to needy Canadians include: emergency clothing, food and household equipment; money for rent, coal and heating oil; wheel chairs, dentures, nursery bags for children, layettes for babies, special drugs, supplementary diets for pensioners, transportation for elderly citizens, thousands of quarts of milk for school children, etc.

97) Good used clothing is collected and sent to local authorities for distribution to homeless children, veterans, mental patients and victims of fire and flood in Canada.

98) Wading pools, water safety programmes, picnics, teas, Christmas hampers and Christmas parties, work with retarded children, fresh air camps, sports days and prizes are but a few of the many other activities undertaken.

99) I.O.D.E. members also provide amenities to Canadian veterans, service personnel and their families and assist in the care of military graves and the preservation of Canadian historic sites.



100) I.O.D.E. NATIONAL EMERGENCY AND WELFARE FUND: From its inception in 1900, the I.O.D.E. has responded to national emergencies by raising and donating many thousands of dollars for each particular disaster. However, it was not until 1950 that the Order set up a SPECIAL NATIONAL EMERGENCY AND WELFARE FUND. The purpose of the Fund is to enable the Order to make an immediate financial grant whenever a disaster occurs.

101) The following is a summary of the emergency grants made in Canada during the past fourteen years since the inauguration of this I.O.D.E.

NATIONAL EMERGENCY AND WELFARE FUND:

|                                                              |         |
|--------------------------------------------------------------|---------|
| * Manitoba Flood, 1950                                       | \$1,500 |
| Hurricane Hazel Relief, 1954                                 | \$1,200 |
| Springhill (N.S.) Mine Disaster, 1958                        | \$1,000 |
| Lanark (Ont.) Fire disaster, 1959                            | \$ 500  |
| N.B. Fishermen's disaster, 1959 (North-<br>umberland Straits | \$1,000 |
| Timmins (Ont.) Flood Victims, 1960                           | \$ 500  |
| Lockeport (N.S.) Fishing Fleet<br>disaster, 1961             | \$1,000 |
| N.B. Flood Disaster, 1961                                    | \$1,000 |
| Newfoundland Forest Fire Disaster, 1961                      | \$2,000 |
| Alberni & Port Alberni (B.C.) Tidal Wave<br>Disaster, 1964   | \$1,000 |

\* In most of the above instances, local chapters in the community and the province where the disaster occurred, have contributed in cash and/or kind, many times the amount of the National I.O.D.E. emergency grant. In the case of the MANITOBA FLOOD DISASTER of 1950, under the aegis of the I.O.D.E. chapters across Canada an additional \$187,000 was raised for this fund.

VI - V - I.O.D.E. SPECIAL NATIONAL PROJECTS AND FUNDS:

102) Since the Order was organized in 1900, its chapters in Canadian communities from coast to coast, have joined together in a great number of special I.O.D.E. national projects of both a material and fund-raising nature, in peacetime and throughout three major wars - the Boer War and World Wars I and II (during the latter two the I.O.D.E. raised and expended eleven and a half million dollars on its war work).

As examples of its special peacetime undertakings the following I.O.D.E. National projects are cited:



103) I. FIRST AND SECOND I.O.D.E. WAR MEMORIAL EDUCATIONAL FUNDS.

Chapters in every province and the Yukon Territory have contributed over one million dollars to these two Trust Funds which provide Canadian students with bursaries and overseas post-graduate scholarships. These are awarded on an equal basis among the provinces. Records show that not only native-born English and French speaking students, but those of Dutch, Greek, Lithuanian, German and other origins have been recipients of these I.O.D.E. War Memorial awards. No distinction has ever been made on the basis of racial background.

104) II I.O.D.E. CANADIAN ESKIMO PROJECT (1959-63)

I.O.D.E. chapters contributed \$36,252 for the building of three community halls for Eskimos in the Far North: one in the Eastern Arctic at Frobisher Bay, a second in the Western Arctic at Tuktoyaktuk, and a third in the Central Arctic at Baker Lake.

105) III I.O.D.E. CANADIAN CENTENARY FUND.

Over a period of three years, I.O.D.E. members in every part of Canada will contribute to their National I.O.D.E. Centenary Fund. The minimum objective of the Fund is \$50,000, which will be spent on education.

106) After allocating one-fiftieth (1/50) of the Centenary Fund to the three I.O.D.E. chapters in the Yukon Territory, the balance will be DIVIDED EQUALLY among the provinces of Canada. I.O.D.E. members in each will decide the type of educational project they feel is best suited for their own province.

All awards from the I.O.D.E. Centenary Fund will be made in 1967, commemorating the 100th birthday of the Confederation of Canada.

\* \* \* \*

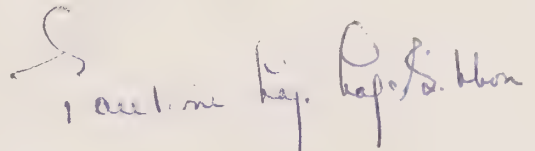
The I.O.D.E. believes a full measure of UNITY will be achieved when the people of Canada understand what it means and WORK for it. It will come as the result of what nineteen million individual Canadians think and do.



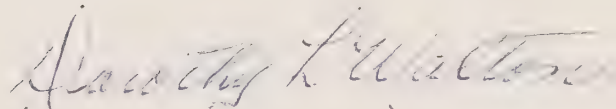


The Order believes also, that by its own practical efforts, it has illustrated what in the long run will weld our country together. Goodwill, good faith, tolerance and mutual respect, coupled with a practical realization of our common interests, will make this Canada of ours a country to which all of us will be proud to have contributed an enriched heritage for future generations.

ALL OF WHICH IS RESPECTFULLY SUBMITTED



(Mrs. D. W. McGibbon)  
NATIONAL PRESIDENT.



(Mrs. W. R. Walton, Jr.)  
CHAIRMAN.

#### APPENDICES

To support statements and facts presented in this submission, and to give further detailed support of I.O.D.E. work in Canada under the five departments cited specifically herein, the following documents are filed with this submission:

- EXHIBIT (A) two I.O.D.E. publicity "flyers": (1) English - (2) French
- EXHIBIT (B) one descriptive I.O.D.E. Brochure - "What it is and What it Does"
- EXHIBIT (C) two copies of I.O.D.E. Citizenship Cards: (1) English - (2) French
- EXHIBIT (D) one I.O.D.E. Remembrance Day Message
- EXHIBIT (E) one I.O.D.E. Commonwealth and Citizenship Day Programme.



758-48)

EXHIBIT(A)-(1)



# IODE

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-63B22

# PATRIOTISM THE

(Founded

\* **976 I.O.D.E. chapters (29,000 members) raise**

\* **EDUCATION:**

Over one-third of a million dollars spent yearly on  
2,164 Canadian Schools adopted and assisted  
secondary schools adopted in The West Indies  
schools in the Arctic and Mackenzie Education

\* **WAR MEMORIAL:**

\$80,000 awarded from I.O.D.E. First and Second  
graduate Scholarships of \$2,000 each and bursaries  
children of Canadian War Veterans.

\* **SERVICES AT HOME AND ABROAD:**

Approximately half a million dollars spent annually

**Canada:** \$312,400 on welfare. Thousands of hours

**Overseas:** \$127,000 relief supplies shipped to Europe  
Chapters undertake the sponsorship of

\* **COMMONWEALTH RELATIONS:**

Established and maintained in the federation of  
by awarding post-graduate scholarships and pro

\* **HOSPITALITY:**

Exchanged with The Victoria League and exten

\* **IMMIGRATION AND CITIZENSHIP:**

Extends a welcome to immigrants, helps with English  
citizens and arranges Citizenship ceremonies. Pro  
press.

\* **SPECIAL ESKIMO PROJECT:**

A Community Hall was built in the Eastern Arctic  
Arctic at Tuktoyaktuk, and a third in the Central

\* **"ECHOES":**

I.O.D.E. official magazine published quarterly.

# ROUGH SERVICE

(in 1900)

**and disburse over a million dollars annually.**

n—

, 1,994 Scholarships, bursaries and grants awarded;  
s and British Honduras; prize books provided for  
n Districts; special educational community work.

Second War Memorial Funds to provide Overseas Post-  
aries in Canadian Universities value \$1,600 each, for

ally—

ours of voluntary community service given by members.  
pe, Africa, Korea, The West Indies, Hong Kong and India.  
destitute and refugee children.

The West Indies, Ghana, India, Pakistan and Nigeria  
providing medical training and hospital maintenance.

ded through Friendly Relations with Overseas Students.

ish and citizenship classes; presents Greeting Cards to new  
provides financial assistance for articles on Canada for Ethnic

Arctic at Frobisher Bay; a second one in the Western  
Arctic at Baker Lake.

**NATIONAL HEADQUARTERS**

**182 Lowther Avenue**

**Toronto 4**

**Ontario**



750-481

EXHIBIT A-2



**IODE**



# 1900

# PATRIOTISME

\* 979 chapitres de l'I.O.D.E. (31,000 membres) amassent et déboursent à

## \* EDUCATION:

Un tiers de million de dollars dépensé annuellement.  
Bourses d'études et subventions données; écoles.  
livres pour les distributions des prix pour l'Arctique.  
l'éducation des communautés.

## \* MONUMENT COMMEMORATIF:

\$78,000 dépensés par l'I.O.D.E. des Fonds de  
Guerres Mondiales, pour pourvoir à 15 bourses  
de \$1,600 chaque, aux universités canadiennes.

## \* SERVICE AU CANADA ET A L'ETRANGER:

Un demi million de dollars dépensés annuellement.

**Canada:** \$375,000 pour assistance sociale. Des  
dans les communautés.

**A l'Etranger:** \$125,000 de fourniture de secours  
Indes et à Hong-Kong. Les chapitres entreprennent

## \* RELATIONS AVEC LE COMMONWEALTH:

Etablies et maintenues dans la fédération des A  
aux licenciés et en pourvoyant pour pratiques

## \* HOSPITALITE:

Echangée avec les Ligues de Victoria et étendue

## \* IMMIGRATION ET DROIT DE CITOYEN:

Accueille les immigrants aide à arranger des o  
présente des cartes d'accueil de naturalisation  
naturalisation. Pourvoie de l'aide financière po  
ethniques.

## \* UN PROJECT SPECIAL POUR LES ESQUIMAUX:

Un hall de communauté a été bâti à Frobisher  
l'ouest à Tuktoyaktuk se construit. On fait des

## \* "ECHOES":

La revue de l'I.O.D.E. est publiée trimestrielle

peu près un million de dollars annuellement

lement pour — 2,022 écoles canadiennes aidées; 1,436 adoptées aux Antilles et l'Honduras Britannique; des que et les Districts de Mackenzie; travail spécial pour

Monuments aux Morts de la Première et Deuxième de \$2,000 chaque pour les licenciés, et 30 subventions pour les enfants des vétérans canadiens.

nt—

milliers d'heures de service données par les membres

s envoyé en Europe, Afrique, Corée, aux Antilles, aux ment d'être garants pour les enfants destitués et réfugiés.

ntilles, Ghana, Inde, et Pakistan en donnant des bourses médicales et l'entretien des hôpitaux.

par des Relations Amicales avec les Etudiants Etrangers.

urs d'anglais et des cours pour devenir de bons citoyens; aux nouveaux citoyens et aide aux cérémonies de r les articles sur le Canada, publié dans les journaux

UX:

Bay dans l'Arctique de l'est; un second dans l'Arctique de plans pour un hali dans l'Arctique centrale à Baker Lake.

ment.

**NATIONAL HEADQUARTERS**

**182 Lowther Avenue**

**Toronto 4**

**Ontario**

If interested in joining a chapter of the Order, write for information to your nearest I.O.D.E. headquarters.

Address:

National Head Office,  
182 Lowther Avenue,  
Toronto 4, Ontario.

Printed October, 1963

750-481

EXHIBIT-B



# IODE

## CANADA

WHAT IT IS

WHAT IT DOES

## *What Is The I.O.D.E? .*

It is the Imperial Order Daughters of the Empire, founded in 1900. Patron: Her Majesty the Queen.

It is a patriotic, non-sectarian, non-partisan and philanthropic Canadian women's organization. All members are volunteers.

The Order has a membership from the Yukon to Newfoundland of approximately 29,000 women in 976 chapters. It co-operates with the National Chapters of the I.O.D.E. in Bermuda and the Bahamas. It is associated with the Victoria League in England, and the Daughters of the British Empire in the United States.

The Order has no paid Officers.

## *Who May Be A Member?*

Any woman or girl who is a Canadian citizen or British subject. A new chapter may be formed by a group of ten or more.

## *How Is It Organized?*

The Order is organized into Chapters:

- (a) Junior Chapters—(under the age of eighteen years).
- (b) Primary Chapters.
- (c) Municipal Chapters—have jurisdiction over primary and junior chapters within a locality.

- (d) Provincial Chapters—have jurisdiction over junior, primary and municipal chapters within a province.
- (e) National Chapter has jurisdiction over the Order generally.

## *What Does It Do?*

It stimulates patriotism through education and service, fosters unity within the Commonwealth, provides an efficient organization for prompt and united action in times of emergency and works for the betterment of Canada and the people.

## *How Is This Done?*

Through the following departments:

### **I EDUCATIONAL**

The I.O.D.E. scholarships, bursaries and grants are designed to encourage students to continue their education. Through a plan of adoption, schools are assisted in every Province and in the Arctic and Mackenzie Education Districts, the West Indies, and British Honduras. School adoption involves gifts of new libraries, library re-fills, prize books, visual aids, recreational and study material. Canadian school children are encouraged to establish "pen pals" with other children in Canada and the Commonwealth. Programmes are distributed to commemorate national holidays. Special educational community projects are helped. Over three hundred and fifty thousand dollars is



spent each year towards the education of Canadian youth. The Order is proud to give leadership in maintaining well educated patriotic citizens.

## II WAR MEMORIALS

In memory of the men and women who died in defence of the Empire in World Wars I and II, bursaries are granted in Canadian Universities, and scholarships are awarded in British Universities (Overseas) for post-graduate study.

### (a) First War Memorial

The I.O.D.E. has expended over a half a million dollars since 1920 in bursaries and scholarships from the First War Memorial (July, 1957). In addition, more than 400 thousand dollars is invested to maintain these overseas scholarships in perpetuity.

Since 1920 the I.O.D.E. has awarded 285 overseas scholarships from the First War Memorial Fund. These post-graduate scholarships are open to students in Canada, men or women, and are valued at \$2,000 each.

250 students were awarded I.O.D.E. bursaries in Canadian Universities, valued at \$1,200 each. These bursaries were given only to the sons and daughters of men killed or permanently and seriously disabled in the First World War.

### (b) Second War Memorial

An I.O.D.E. Second War Memorial of 600 thousand dollars was inaugurated along similar educational lines to the First War Memorial.

Since 1949 the I.O.D.E. has awarded 232 bursaries for Canadian Universities—value \$1,600 each and, since 1952, 34 overseas scholarships in the Humanities—value \$2,000 each.

## III COMMONWEALTH RELATIONS

Promotes friendship among nations of the Commonwealth by generous donations to their medical and educational activities, and by bringing Commonwealth students to Canadian Universities for post-graduate studies.

## IV SERVICES AT HOME AND ABROAD

This department spends close to half a million dollars annually in Canada and overseas.

**(a) Canada:** Provides equipment to hospitals and institutions—assistance to welfare camps, community centres, nurseries, clinics, psychiatric patients, and blood donors clinics, staffing and supporting of Senior Citizens' Homes.

Provides amenities to veterans—services personnel and their families, and care for military graves.

**(b) Overseas:** Clothing and bedding are sent to Britain for distribution by the Soldiers', Sailors' and Airmen's Families Association (SSAFA). Works through the British Save the Children Fund sponsoring children, distributing clothing and food to needy children throughout the world.

### (c) War Works:

#### First Project—Boer War, 1900

The I.O.D.E.'s first undertaking was to supply comforts to Canadian soldiers who

fought in the Boer War; subsequently the Order was instrumental in locating graves of Canadian soldiers, and in erecting a monument of Canadian granite in Bloemfontein in memory of those who fell in the South African War.

### **World Wars I and II**

Five and a half million dollars was expended on various wartime projects during World War I, 1914-18.

Six million dollars was expended on war work during World War II, 1939-45.

### **(d) Civil Defence**

The I.O.D.E. has given active support to the Civil Defence programme since its inception, the members working in close co-operation with their local Emergency Measures Organization. Hundreds have taken special training courses.

## **V IMMIGRATION AND CITIZENSHIP**

Extends a welcome to immigrants; helps with English and Citizenship classes and social functions; presents Greeting Cards to new citizens, and arranges Citizenship Day ceremonies. Provides financial assistance for articles on Canada for ethnic press.

## **VI HOSPITALITY**

Extends greetings to distinguished persons, and welcomes visitors from all parts of the Commonwealth; acts as liaison for the Victoria

League in Canada; has representation on Committees of Friendly Relations with Overseas Students (F.R.O.S.).

## **VII WORLD AFFAIRS**

Directs and encourages an understanding of Canada and the Commonwealth and of their position in world affairs, through the presentation of papers, articles or films in the primary chapters.

### **(a) Democratic Action Committee**

Informative material is made available in an endeavour to counteract subversive propaganda and activities. This material is given to members of the Order and others, including universities, schools, libraries, women's groups and service clubs.

### **(b) Films**

Promotes interest in films of patriotic, cultural and educational value by their use in the Order, and in other groups, including students.

## **VIII ECHOES**

The I.O.D.E. national magazine, issued quarterly, features the Order's activities, some fiction and articles of general interest.

## **CANADIAN ESKIMO PROJECT**

A Community Hall was built in the Eastern Arctic at Frobisher Bay; a second one in the Western Arctic at Tuktoyaktuk, and a third in the Central Arctic at Baker Lake.



# Imperial Order Daughters of the Empire

I.O.D.E.

EXHIBIT C-1

## Present Greetings To You

on the occasion of your becoming  
A Canadian Citizen, A Commonwealth Citizen,  
and a British Subject

At \_\_\_\_\_

On \_\_\_\_\_

*You are now admitted to share, with us, all  
the ancient liberties of the British peoples.*

FREEDOM OF SPEECH : FREEDOM OF ASSEMBLY :  
FREE EXERCISE OF RELIGION : FREE DEMOCRATIC GOVERNMENT  
*insofar as these great privileges are not endangered by abuse.*

But these GREAT RIGHTS are built upon DUTIES binding us as CITIZENS.

FEAR and LOVE OF GOD:

Our laws do not suffer blasphemy.

LOYALTY TO HER MAJESTY, THE QUEEN:

To Her Realm of Canada, to Her Commonwealth, and to Her Empire—our laws do not suffer sedition.

RESPECT FOR LAW AND ORDER:

Weapons are unnecessary. Our Courts provide for the righting of wrongs.

RESPECT FOR OUR SYSTEMS OF EDUCATION AND GOVERNMENT:

Our free and democratic system of government provides for changes by constitutional means.

THE CASTING OFF OF OLD HATREDS:

Canada has set her feet upon the paths of peace, at home and among the nations of the world.

WE WELCOME YOU TO SHARE WITH US AND TO PROTECT, EVEN TO DEATH,  
THESE RIGHTS AND PRIVILEGES.

Always Remember Your Oath of Allegiance.  
God Save The Queen.



750-481





EXHIBIT C-2

# L'Ordre Impérial des Filles de l'Empire

I. O. D. E.

vous salue, \_\_\_\_\_

à l'occasion où vous devenez

Citoyen Canadien, Citoyen du Commonwealth  
et Sujet Britannique

à \_\_\_\_\_

le \_\_\_\_\_

*vous avez maintenant le droit de partager avec nous  
toutes les libertés anciennes des peuples britanniques.*

LA LIBERTÉ DE LA PAROLE; LA LIBERTÉ DE L'ASSEMBLAGE;  
LA LIBERTÉ DU CULTE; LE GOUVERNEMENT  
DÉMOCRATIQUE ET LIBRE

jusqu'au degré où ces grands privilèges ne risquent pas d'être abusés.

Mais ces GRANDS PRIVILÈGES sont bâtis sur des DEVOIRS  
qui nous lient en CITOYENS.

LA CRAINTE ET L'AMOUR DE DIEU:

Nos lois ne permettent pas le blasphème.

LA LOYAUTÉ À SA MAJESTÉ LA REINE:

À son Royaume du Canada, à son Commonwealth et à son Empire—nos lois ne permettent pas la sédition.

LE RESPECT DE L'ORDRE PUBLIC:

Les armes ne sont pas nécessaires. Nos cours de justice existent pour réparer les torts.

LE RESPECT DE NOTRE SYSTÈME D'INSTRUCTION ET DE NOTRE RÉGIME:

Notre régime libre et démocratique fait provision pour des modifications par les moyens constitutionnels.

L'ABANDON DES ANCIENNES HAINES:

Le Canada est entré dans les chemins de la paix, et dans le pays lui-même et entre les nations du monde.

NOUS VOUS SOUHAITONS LA BIENVENUE ET NOUS VOUS INVITONS À  
PARTAGER AVEC NOUS, EN LES PROTÉGEANT MÊME JUSQU'À  
LA MORT, CES DROITS ET CES PRIVILÈGES.

*Souvenez-vous toujours de votre Serment d'Allégeance.*

*Dieu protège la Reine.*







EXHIBIT-D



Courtesy - The Legionary - Ottawa

The *First Book of Remembrance* rests on the Altar  
of Remembrance in the Memorial Chamber of the  
Peace Tower, Parliament Buildings, Ottawa.

*"Lay them with all that is most living,  
In light transcendent  
In the ageless aisles of silence  
With the Immortals that saved the world"*

—Duncan Campbell Scott

(Inscription on the title page of the *Second Book of Remembrance*)



## REMEMBRANCE DAY MESSAGE

### 1963

Within the still, solemn Memorial Chamber of the Peace Tower, Parliament Buildings, Ottawa, repose four remarkable volumes treasured by the Canadian people. Strangely enough, the books have no author, no plot, and are never read in the manner of ordinary books. These massive, leather-bound books are dedicated to the memory of those gallant men and women who made the supreme sacrifice during times of conflict.

The oldest of the four, *The First Book of Remembrance*, was begun in 1932 and ten years later was dedicated on Remembrance Day 1942. The volume, weighing sixty-eight pounds, contains the names of those who died during the dark days of World War I. It holds a central place in the Memorial Chamber, resting on the Altar of Remembrance.

*The Second Book of Remembrance*, dedicated November 11, 1957, records the names of those who gave their lives in World War II. This one-hundred-pound volume rests on a second altar within the Memorial Chamber.

*The Third Book of Remembrance*, dedicated May 3, 1962, is concerned with the Sudan Campaign and the South African War.

*The Fourth Book of Remembrance* was begun in 1957 and was also dedicated May 3, 1962. It is in memory of those who died in the last conflict during which Canadians were engaged, the Korean War.

While, at the present time, all four of these historic volumes are kept in the Memorial Chamber, it is possible that, with the erection of a National Shrine of Remembrance in 1967, as officially announced, *Books Two, Three and Four* will find new altars on which to rest.

The difficult task of designing and creating the *Books of Remembrance* was entrusted to an artist, Lieutenant Commander Alan B. Beddoe, O.B.E., R.C.N., ret., who himself served with distinction during both World Wars in Canadian forces and it was under his dedicated direction that the volumes were created with loving care and supreme artistry.

All volumes, made of calfskin vellum and tooled morocco leather, have outer boxwood covers carved with the armorial bearings of Canada. Although, in some respects, the four volumes bear some physical resemblance to ancient books, they do possess their own unique qualities in size, design and texture.

In addition to the long lists of the dead, the *Books* contain such decorative material that contributes abundantly to the rich appearance of the work. In the *Second Book of Remembrance* are to be found a wide variety of beautifully illuminated badges, coats-of-arms, as well as geographic and heraldic symbols. Canadian birds, animals and flowers also form an admirable portion of the decoration. Skilfully decorated pages are devoted to specific events or campaigns as the Battle of Britain, the Raid on Dieppe, the Campaign in Sicily and Italy and the Battle of the Atlantic. Particularly poignant is the "Page Without Names" in memory of those whose identities are unknown, of those who served with other Allied forces, and of those who died as a result of service since the completion of the *Books*.

In order to insure the permanence of the illustration and decoration, only pigments of long-lasting quality have been employed in the process of lettering and painting. Many of the inscriptions, illuminations and initial letters were actually executed in twenty-four carat gold.

The superb quality of the workmanship comes to public view during the daily ritual that takes place in the Memorial Chamber. The ceremony is a simple, enduring act by which a single page is turned each day. In order that relatives, or others who are interested in any particular name, may see any individual page at any time, complete photostat copies of the *Books of Remembrance* have been made, which visitors to the chapel may examine. The open pages of the *First Book of Remembrance* are held in place by a gold marker in the shape of a cross and decorated with Nova Scotian amethysts.

A visitor to the Memorial Chamber of the Peace Tower is immediately attracted by the tremendous volume of the *First Book of Remembrance* resting within a glass casket on top of the Altar of Remembrance. The impressive altar, the gift of Great Britain to Canada, is a large block chiselled from Yorkshire limestone and bearing the Royal Arms, the Arms of Canada and the Provincial coats-of-arms. A supporting slab of black marble, a gift of Belgium, forms a broad base for the altar. Further decoration is supplied by coloured stones that once lay on the battlefields of France and Flanders.

The serene beauty of the Memorial Chamber is enhanced by mellow light from stained glass windows falling richly in crimson, violet and amber across the *Books of Remembrance*. On occasion, too, the quiet music of the Memorial Carillon provides an inspirational background for the contemplation of these unique Canadian memorials.

On Remembrance Day, 1963, let us gratefully recall all those whose names are inscribed on the vellum pages. In so doing let us ponder the words of the former Governor-General, Rt. Hon. Vincent Massey, who, while dedicating the *Second Book of Remembrance*, said:

"It is right and fitting that we, the living, should always remember the sacrifices of them who, on the field of honour, died to give to us, and to generations yet unborn, the privilege of living in freedom."









By courtesy of The Legionary

THE CANADIAN RED ENSIGN  
*On Sea and Land and in the Air*



GOD SAVE THE QUEEN

God save our gracious Queen,  
Long live our noble Queen,  
God save the Queen;  
Send her victorious,  
Happy and glorious  
Long to reign over us;  
God save the Queen.



# COMMONWEALTH AND CITIZENSHIP DAY

MAY 17, 1963

The Astonishing History of the "Queen's Birthday"

## I.O.D.E.

The nation's oldest and perhaps most beloved patriotic holiday was first celebrated in 1845 . . . twenty-two years before the date of Canadian Confederation. Because the date is still associated with pleasant spring weather, bursting fireworks and feelings of patriotic pride, it is not surprising that it enjoys universal popularity throughout the nation.

It all began in 1845 when the legislature of the Province of Canada (now Ontario and Quebec) declared the anniversary of Queen Victoria's birth, May 24, to be a holiday. Ever since that year a special day in commemoration of a good queen has been observed annually in Canada.

Over the years, **Victoria Day** has reminded Canadians not only of a respected monarch but of the whole astonishing period known as the Victorian age. Here was a time of achievement in trade, commerce, science, art, invention and exploration. Among the vital developments were the laying of the Atlantic cable, construction of the Suez Canal, discovery of the Northwest Passage, exploration of Africa, together with development of the modern railroad, steamships, photography, telegraphy, electric lights, rotary printing press, telephone, phonograph, the sewing machine and the automobile.

Because the British Empire reached its height during the long reign of Queen Victoria, there was a tendency in Canada to associate Empire affairs with the Queen's birthday. This trend found its way into school life through the efforts of Clementina Fessenden of Hamilton, Ontario. Being an energetic and patriotic woman, she began, in 1898, to interest Canadians in the idea of a school day set apart to honour the British Empire. As a result, in that same year the Dominion Education Association (now the Canadian Education Association) proposed the celebration of **Empire Day** in Canadian schools. The proposal met with such strong support that in 1899 the first Empire Day was observed in the classrooms . . . May 23, the last school day before Victoria Day. Thus, there arose **two** special days, one a school day and the other a statutory holiday.

Historical evolution from Empire to Commonwealth has gradually altered, in some parts of Canada, the name of the school observance from Empire Day to Commonwealth Day. Practice in this regard, however, has varied from Province to Province. Officially Commonwealth Day is the last school day before Victoria Day.

A changed viewpoint in connection with the Empire has been admirably expressed by Queen Elizabeth II:

"The Commonwealth bears no resemblance to the empires of the past. It is an entirely new conception built in the highest qualities of the spirit of man: friendship, loyalty and the desire for freedom and peace."

It is well for Canadians to remember that the Commonwealth at present includes sixteen member nations and the many dependencies of member nations. The Commonwealth is a free partnership of nations whose peoples differ in race, religion and tradition. These are all nations earnestly attempting to solve their problems through tolerance and mutual understanding.

Another interesting development beginning ten years ago was the use of the word "Citizenship" in connection with the observance of Commonwealth Day. This was a natural and logical step taken to promote consideration of the privileges and responsibilities of Canadian citizenship.

Since 1953 the federal government has established **Victoria Day** as being on the Monday "immediately preceding May 25". This change had the advantage of providing a long holiday weekend for Canadians. At the same time, **Citizenship Day** was designated as the Friday "immediately preceding Victoria Day".

It should be noted, however, that in our provincial systems of schools the Friday preceding Victoria Day is known variously as Empire Day, Commonwealth Day, Citizenship Day, or Commonwealth and Citizenship Day.

A proclamation on January 31, 1957, by the Canadian Parliament, has added greater significance to Victoria Day. This first Monday "immediately preceding May 25" was also fixed for the celebration in Canada of the birthday of Queen Elizabeth II.

So it is that over the past 118 years a relatively simple birthday celebration has grown into the observance of **two** special and related days devoted to the honouring of Queen Victoria, the British Empire, the Commonwealth, Canadian citizenship and the reigning sovereign, Queen Elizabeth II.

It is to be hoped that on Friday, May 17, and Monday, May 20, 1963, Canadians across the nation will hold ceremonies in keeping with the best traditions of Empire, Commonwealth and country.



TITLE: Presentation by the  
Imperial Order Daughters of the Empire to  
The Royal Commission on Bilingualism and Biculturalism.

AUTHOR: (presumably) Mrs. D.W. McGibbon,  
National President, I.O.D.E.

Brief of 32 pages; 6 recommendation(s)

REMARKS OF ANALYST: The major part of this brief is devoted to an explanation of the aims and activities of the I.O.D.E. remainder is given over to a recognition of the constitutional validity of French Canadian demands for equal status within Confederation and recommendations generally pertinent to this point of view.

Page 6/para 25; on the division of the population of Ottawa between French and English-speaking.  
Page 17; on language requirements in applicants for Canadian citizenship.  
Page 9/para 40: "Canadian Scene". What is it? Who supports it?  
Federal Secretariat of State for Provincial Affairs.

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Appendices: five exhibits comprising seven units were included with the brief, but not bound with it.





SUMMARY:-

The I.O.D.E. is a national women's organization with headquarters in Toronto. It is made up of 29,000 members who belong to 976 local chapters. There are 69 such chapters in Quebec and "a recent survey indicates that more than one-quarter of the Quebec members are French-speaking or bilingual." Membership is open to any woman living in Canada who takes the oath of allegiance. It is a philanthropic organization which raises and spends in excess of one million dollars per year on education, the arts, welfare service and the encouragement of loyalty and patriotism. As is pointed out on page 15, "No distinction has ever been made as to the racial origin of the recipients of I.O.D.E. assistance."

The order feels that reports of Commission hearings to date have been weighted in favor of the more extreme points of view heard to the extent that understanding tolerance and unity may have been affected. The Order hopes that the Commission will have the "courage and confidence to withstand pressures of being stampeded into recommending short-term, stop-gap, placating legislative action which might only serve to weaken and disrupt Canadian unity." (para 9, page 3).

"It is our hope that the Commission is aware that bilingualism and biculturalism are matters of taste and necessity and not matters that can be imposed by legislative action." (para 10, page 3).

"The I.O.D.E. recognized and has always accepted the fact that...basically, Canadians have inherited two great founding cultures." (para 16, page 4).

"The observation of the I.O.D.E. is that many bilingual measures of the Federal government (which flow from the constitutional recognition of the 'French Fact') have been implemented over the years with seeming reluctance and little grace - almost as 'concessions' to the French partners of Confederation..." (para 19, page 5).





"The I.O.D.E. believes that if opportunities were afforded to develop the Nation's Capital as a bilingual city in all respects, including such physical aspects as bilingual street signs, etc., the basis for much criticism would be removed." (para 22, page 6)

With reference to the Commission's second term of reference the I.O.D.E. cannot "conceive of any legislation designed with the avowed intention of furthering 'biculturalism' that will be as effective as THE COMPLETE AVOIDANCE OF ALL RESTRICTIVE LEGISLATION that might have the effect of negating or lessening the rights of the individual..." (para 29, page 7)

Canadian mass communications media contribute little to Canadian togetherness by ignoring news of events in Canada outside their own local or provincial boundaries.

"The I.O.D.E. believes that all native-born, and all naturalized Canadians should be dignified by being referred to simply as Canadians" without the use of hyphenated national prefixes. (para 35, page 8)

"The I.O.D.E. believes that a broader knowledge of the history and traditions of Canada and an awareness of her various regional differences including politics and social and economic conditions builds up a sense of nationalism and unity, thereby creating a CITIZEN OF CANADA, not a prejudiced member of an isolated section." (para 39, page 9)

Immigrants enrich Canada with their cultural contributions except when their old world animosities are included in their culture. By the second generation they have become integrated into French or English culture without having lost their own cultural background. Thus, "the I.O.D.E. does not support reported proposals that legislation be enacted which would permit the addition of other languages with the same official status as the two official languages of Canada - English and French." (para 44, page 10)



"Canada is a bilingual country." (para 45, page 10)

"Canada is not a multilingual or multicultural society. Nor does there seem to be any burning desire among the scores of ethnic groups to resist adoption of either English or French as their principal means of communication with their fellow citizens of their adopted country." (para 46, page 10)

"The I.O.D.E. recognizes that.....basically, Canadians have inherited two great 'founding cultures'. For compelling historical reasons the Fathers of Confederation rejected the 'one melting-pot' system of the United States.....this duality of culture has been, and still is, one of the strong factors which has helped to develop and preserve a distinctive Canadian nationality - one that makes it fundamentally different from that of our next-door-neighbour, the United States." (para 47, page 10) "Should our two melting-pots system disintegrate or fail, it is our belief that Canada would probably be unable to resist eventual complete Americanization" (para 48, page 10)

The I.O.D.E. hopes that the "Commission...will not lose sight of the fact that our native Indians and Eskimos are part of our Canadian heritage and have contributed to Canada's culture." (para 51, page 11)

The Order first went on record in 1942 as favoring the teaching of the second language early in every school in Canada. The problem here is the standardization of these courses across the country. However, as their last recommendation shows, the I.O.D.E. does not believe that this will require a constitutional amendment to give the federal government any control over education.



Brief #: 750-481

Imperial Order  
Daughters of the  
EmpireTORONTOA. INFORMATION ON ORGANIZATION1. MEMBERSHIP

30,000 members (approximately), in 975 local groups. Founded in 1900.

2. OBJECTS

To stimulate patriotism and to inspire loyalty to the Crown -

To encourage friendship amongst the peoples of the Commonwealth -

To maintain an organization equipped to render prompt and efficient action in times of emergency-

To study current events and world affairs; to promote the celebration of patriotic anniversaries and to cherish the memory of brave and heroic deeds -

To provide service and welfare for those in need -

To assist in the progress of education, art and literature and to endeavour to instill in the youth of Canada a sense of patriotism and responsibility.

3. CURRENT PROJECTS

Awarding scholarships and bursaries to the youth of Canada and placing libraries and visual aids in Canadian schools including the Far North, and the West Indies -

Awarding Post Graduate Scholarships in Canadian Universities to students from the West Indies, Ghana and Nigeria.

4. PUBLICATION Echoes, quarterly.5. PREPARATION OF BRIEF

A committee of 6 women (headed by Mrs. Walton, executive secretary) from the national executive prepared the brief. It was based on a questionnaire sent to the provincial chapters (all but Newfoundland). The brief was sent to the provincial chapters for approval but was not submitted to full membership at National Convention because it was not completed in time.







B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

- p.2  
para.7 "Over the years, it has striven to emphasize the things its members have in common and which unite them, rather than those which might divide". Does this mean ignoring genuine differences or searching for a diluted compromise? How does this principle apply to Canada generally?
- p.3  
para.10 7 } You object to compulsion or legislative action to resolve our problems. Is it not possible that some things can only be carried out by legislation, for example, your recommendation that Ottawa be created a federal district?
- p.5  
para.20 7 } Are you suggesting that our present difficulties are simply the accumulation of innumerable petty, irritating situations?
- p.6  
para.24 Have you thought about how a federal district would be governed?
- p.9  
para.40 Description of "Canadian Scene" and extent of its effectiveness.
- p.10  
para.48 1 } Is this idea of "two melting pots" acceptable to the 'ethnic groups'?
- p.14  
para.65 Do you think your proposed Council of Education Ministers could be established without a constitutional change? How do you think the provinces would react to this suggestion?
- p.14  
para.69 } Have you encountered any difficulties in recruiting French-speaking members? Is the "image" of the IODE still "British" and "pro-empire"?

C. RESEARCH SECTION

Are the announcements of I.O.D.E. scholarships printed in French and circulated in Quebec? and how many of their scholars have been French-Canadian?

Ethier-Blais Division



See #1.  
Royal (Counsellor + Clerk)  
Rus Rus

ROYAL COMMISSION

ON

BILINGUALISM AND BICULTURALISM

\* \* \*

Brief Submitted By The Executive  
Of  
The Icelandic Canadian Club

\* \* \*



# ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

## Brief Submitted By The Executive Of The Icelandic Canadian Club

1. The Icelandic Canadian Club is in general agreement with presentations submitted on behalf of the Royal Commonwealth Society, Manitoba Branch, and the Canada Ethnic Press Federation. There are, however, some points the Executive of the Club would like to add. This is rather a matter of emphasis than a departure.

### The Common Western European Culture

2. This has been emphasized in many presentations placed before the Commission, notably the one submitted by Dr. W.C. Lockhart on behalf of the United Church of Canada. He in part said, "We will only have a Canada with stability and purpose if we find our place in the common culture which belongs to all."
3. People of Icelandic origin are in a special position to emphasize this. It is often said that English is basically Anglo-Saxon. If, however, that is examined more closely it will be found that, basically, the English language rests upon the Germanic or Indo-European languages or dialects spoken by the Saxons, the Anglians, the Jutes, the Mercians, and the Norsemen. The Norse results from two migrations: One in the ninth century from present Norway to Ireland and Scotland, the other in the tenth century from present Denmark and Sweden. Old Icelandic, which through the centuries has changed very little, is Old Norse.





4. Then there was another Norse migration. William the Conqueror was a descendant, fifth generation, of Rollo who came from the Scandinavian peninsula and founded Normandy. The word Norman is a softened form of the word Norseman. It is a matter of historic fact that the majority of the settlers of New France came from Northern France.

5. Hence, it may be said that in the English people there is a common Anglo-Saxon-Norse cultural background to which the language of the Celts and the Normans are added ingredients and in the French people there is a primary Latin cultural background to which the Normans made a substantial contribution.

#### Combatting Discrimination

6. There is one lesson in human relations which the Icelandic settlers in America have learned. It may rest upon the hardships encountered by their ancestors in their struggle against the forces of nature back in Iceland. Or it may be a lesson they, in common with all the so-called ethnic groups in this land, have learned. They learned it in a university which is undoubtedly the hardest but yet, in a way, the best of all universities. It is the university of experience, and the toughest subject in that university is a study of the means needed to combat discrimination, that most insidious and persistent type of obstacle to true nation building.

7. Furthermore, let there be no misunderstanding on one point. The Icelandic settlers no less than other immigrants had to face discriminations, and with all other non-English speaking and non-French speaking newcomers they have had to learn a fundamental lesson and it is this: work harder than the other fellow; acquire a better education; grasp every opportunity for better training; become



more efficient; and above all, when opportunities come, even if the waiting may have been unwarranted, show in the performance of the task placed before you that you can discharge it as well, indeed better, than the other fellow.

8. The reward, just like Shakespeare's "Mercy" is two-fold: It blesses the individual or group who practices the lesson learned; it elevates those about them, in that it enables them to see more clearly that God-given qualities of mind and body are distributed throughout mankind. Both combine in moulding a common Canadian loyalty; both combine in strengthening the feeling of brotherhood, which lies deep, though at times hidden in every human heart.

#### The Changing Environment

9. If one looks back on those years of adjustment and adaptation to find out how the assimilation of wave after wave of immigrants occurred, one feature of the environment appears basic. This was the hopefulness that a better world was being built by the only means known to be available - hard work. This took many forms, both physical and intellectual, but the necessity of sustained application to the tasks at hand was taken for granted. This was a period in which the unity of Canada as a nation seemed assured.
10. Until the Great Depression of the thirties this spirit of progress and unity was quite real. But the world-wide erosion of national economies with massive unemployment everywhere weakened that spirit - and it weakened our faith in progress. Much questioning developed concerning the viability of the Canadian economy.



11. This was a time when national unity was put to a severe test. But strong actions by the Federal Government through nation-wide programs served to maintain the economy until World War II brought its own unquestioning demands for national unity. This continued to about 1950.
12. Having learned the lesson that hard work alone does not build a nation and, having seen the effects on output and employment of all-out national planning for war, Canadians began to believe that periodic mass unemployment was not inevitable. During the fifties we, in fact, accepted the view that through nation-wide co-operation reasonably full employment could be assured. We have now reached the point where we are committed as a nation to full employment.
13. This is the new commitment to which Canadians must adjust as a nation. It is no longer satisfactory to have high levels of employment in some provinces with severe unemployment in others.
14. The fact that this is a new concept and the fact that we have not learned to manage the economy so as to reach this new goal is putting a severe strain on national unity once more. The strain is most pronounced in Quebec where unemployment is more severe but national unity will be threatened everywhere in Canada until we succeed in equalizing opportunities (insofar as it is possible to do so) throughout the country.

#### A New Basis For Unity

15. We believe, therefore, that a new requirement for unity has emerged. If properly understood, and, if the requirement is met, Canada will be more unified than ever before.







16. This is the requirement of providing reasonably equal opportunities for all Canadians to find a meaningful and satisfying way of life. It is not a matter of granting favors or special consideration to any group.

Conclusion

17. Because many people in Quebec feel that they do not now enjoy equality of opportunity with other Canadians, severe frustrations have developed. Only when the economic basis for these frustrations is removed will national unity be restored. Only when reasonable equality of opportunity is achieved will bilingualism and biculturalism be debated with intelligence and understanding.
18. Unless this fundamental point is understood by a broad spectrum of Canadians, discrimination against French-speaking Canadians will increase. A failure to understand will, in turn, intensify the demand within Quebec for a special identity.
19. It may be that in the study of the essential content of national unity Canadians have selected a subject on the curriculum in the University of Experience which, in import, transcends that of discrimination, indeed, every other subject for true nation building. We sincerely hope that the Canadian people will pass this subject with honours.

Dated at Winnipeg this 17th day of July A.D. 1964.

  
President, The Icelandic Canadian Club.

  
Secretary, The Icelandic Canadian Club.



COMMISSION ROYALE

SUR

LE BILINGUISME ET LE BICULTURALISME

- - - - -

Bref Présenté

par

l'Exécutif

du

Club des Canadiens-Islandais

- - - - -



Commission Royale sur la Bilinguisme et le Biculturalisme

Prof. présenté par

L'Exécutif du Club des Canadiens-Irlandais

1. En général, les points de vue exprimés par la "Canada Ethnic Press Federation", ainsi que par la succursale manitobaine de la "Royal Commonwealth Society", concordent avec ceux du Club des Canadiens d'origine islandaise. Cependant, il y a des précisions que l'Exécutif du Club aimerait apporter. Le présent mémoire ambitionne donner plus de force à ces points de vue plutôt que s'en écarter.

Une culture commune pour les peuples de l'Europe occidentale

L'idée d'une culture commune pour des peuples qui vivent en commun est mise en lumière par un certain nombre de mémoires soumis à cette Commission, en particulier par le mémoire de l'Eglise Unie du Canada, présenté par le Docteur W. C. Lockhart. Parmi d'autres considérations, le Docteur Lockhart nous propose celle-ci: "Ce n'est que lorsque tous les Canadiens auront réussi à trouver la place qui revient à chacun d'entre eux dans la culture commune, que le Canada sera une nation ferme et résolue."

Les citoyens d'origine islandaise occupent au Canada une position qui leur permet d'appuyer fortement cette assertion. On dit souvent que la langue anglaise est sortie de deux idiomes principaux: l'Anglo et le Saxon. Toutefois, si on y regarde de plus près, on s'apercevra que la base de la langue anglaise repose véritablement sur les dialectes germaniques ou indo-européens parlés par





les Saxons, les Angles, les Jutes, les Leïciens, et les Scandinaves. Le Norrois (ou dialecte nordique) provient de deux émigrations: L'une au neuvième siècle, de la Norvège actuelle vers l'Irlande et l'Ecosse; l'autre au dixième siècle, qui partit de la Suède et du Danemark actuels. Le vieil islandais, qui a subi très peu de changements au cours des siècles, n'est ni plus ni moins que ce vieux dialecte nordique ou Norrois.

Il y eut plus tard une autre émigration Nordique. Guillaume le Conquérant appartenait à la cinquième génération issue directement de Rollon qui lui-même émigra de la péninsule scandinave et fonda la Normandie. Le mot Normand n'est qu'une forme adoucie du mot Norrois (ou homme du nord). L'Histoire accepte comme établi, le fait que la plupart des colons de la Nouvelle France vinrent de la partie nord de la France.

Il est donc permis de conclure que la base culturelle du peuple anglais est composée d'éléments apportés par les Angles, par les Saxons, et par les Scandinaves, auxquels vinrent s'ajouter plus tard la langue des Celtes puis celle des Normands, tandis que les éléments de la culture du peuple français sont d'origine latine à l'exception de l'apport considérable qui lui est venu de la culture normande.

#### Le Combat contre la Discrimination

Les Islandais qui vinrent s'établir en Amérique ont appris une leçon qui leur a paru essentielle pour une bonne prise de contact avec leurs semblables. Ils en ont peut-être eu le premier enseignement là-bas dans leur propre petit pays, par les difficultés auxquelles



leur ancêtres ont eu à vaincre pour le bien  
contre les forces de la nature. Ce peut être aussi une  
leçon que tous les autres groupes soi-disant ethniques  
ont dû apprendre en cette terre canadienne. Cette  
leçon, ils l'ont apprise à l'université qui est sans  
contredit la plus exigeante mais qui, sous un certain  
rapport, est la meilleure de toutes les universités.  
C'est l'Université de l'Expérience; et la matière la  
plus revêche enseignée par cette université c'est la  
recherche des moyens requis pour combattre la discrimination,  
ce genre d'obstacles à la vie si dure et aux allées si  
insidieuses qui empêche la vraie édification d'une nation.

De plus, qu'on ne se méprenne pas sur l'aspect  
suivant de la discrimination en notre pays: Les colons  
islandais, pas moins que les autres immigrants, eurent à  
essuyer des discriminations et, en commun avec les  
nouveaux-venus qui ne parlaient ni l'anglais ni le  
français, ils eurent à fréquenter une rude école où les  
sujets suivants étaient de rigueur: Toujours travailler  
plus fort que son voisin; toujours améliorer son éducation;  
saisir chaque occasion de perfectionner son entraînement;  
toujours donner un meilleur rendement; et surtout,  
lorsque l'occasion se présente, même si l'attente n'offre  
aucune garantie de succès, démontrer par une parfaite  
exécution de la tâche qui vous est assignée, que vous  
êtes capable de l'accomplir aussi bien, sinon mieux, que  
votre voisin.

La récompense, tout comme la "miséricorde" de  
Shakespeare, est double; elle favorise l'individu ou le  
groupe qui met en pratique la leçon apprise; elle exalte  
leurs compatriotes en leur fournissant une excellente  
preuve que Dieu répartit les qualités de l'esprit et du  
corps à travers le monde sans acception de personnes.



Ces deux effets concourent, d'une part, à la formation d'une allégeance canadienne unique répondant aux besoins de tous les groupes; et, d'autre part, à un raffermissement du sentiment de fraternité qui repose dans tout coeur humain, si difficile qu'il soit quelquefois à discerner.

### Les Transformations du milieu

9. Si l'on regarde en arrière et que l'on scrute ces années d'adaptation et de réajustement afin de rechercher la manière dont s'est accomplie l'assimilation des vagues successives d'immigrés, on découvre qu'un des aspects de l'influence du milieu est fondamental. Cet aspect de base fut l'espoir que l'on édifierait un monde meilleur par le seul moyen connu, un travail acharné. On travaillait ferme, tant physiquement qu'intellectuellement, et la nécessité de l'effort soutenu comme condition de succès était communément admise. Ce fut une période au cours de laquelle l'unité du Canada en tant que nation semblait assurée.

10. Jusqu'à la grande crise des années 30, cette mentalité de progrès et d'unité était une réalité palpable. Mais la dégradation universelle des économies nationales, avec le vaste chômage qui en est résulté partout, ont renversé cet état de choses et ont affaibli notre confiance dans le progrès. On s'est mis à douter sérieusement de la rentabilité de l'économie canadienne.

11. Ce fut un temps où l'unité nationale subit une rude épreuve. Mais des mesures radicales de la part du gouvernement fédéral sous forme de grands projets rationaux entreprirent une certaine stabilité économique jusqu'à ce que la deuxième guerre mondiale fût venue resserrer l'unité nationale par des liens solides que seules les guerres peuvent faire accepter par tout un pays. Cette euphorie se prolongea jusqu'à vers 1950.





8. ... lui-même, édifier une nation; et, d'autre part, ayant été mis à même de jurer des répercussions que la mobilisation d'une nation tout entière peut avoir sur la production et le chômage de cette nation, les Canadiens acceptèrent peu à peu l'idée qu'un chômage en bloc à des périodes déterminées n'est pas nécessairement inéluctable.

Pendant les années 50, de fait, nous en sommes venus à espérer un embauchage se rapprochant raisonnablement de la totalité des chômeurs par le moyen d'une mise en commun sur une échelle nationale des efforts de tous les patrons. Dans la solution de ce problème, nous en sommes arrivés au stade où la nation elle-même s'est engagée à pourvoir de l'emploi à tous.

10. C'est sans doute un engagement récent et tous les Canadiens, en tant que membres de la nation qui a pris cet engagement, devront s'en accommoder. Personne n'acceptera plus comme satisfaisant un état d'embauchement presque complet dans certaines provinces pendant qu'un état de chômage plus ou moins prolongé ronge l'économie des autres.

11. L'unité de la nation est de nouveau grandement menacée d'une part, par le fait que cette conception est toute nouvelle et, d'autre part, par le fait que nous n'avons pas encore appris comment orienter notre économie vers ce but si désirable. Cette menace est plus grande dans le Québec parce que le chômage y est plus sérieux; mais l'unité nationale sera partout en danger au Canada tant que nous n'aurons pas réussi, en tant que faire il se pourra, à répartir équitablement les perspectives d'emploi à travers le pays.



### Un nouveau fondement d'unité

15. En conséquence, nous croyons que l'unité de notre pays ne se fera que si l'on tient compte de cette nouvelle condition. Si cette unité est conçue clairement par tous, et si cette nouvelle condition est acceptée, notre pays avancera plus vite que jamais auparavant vers cette unité tant désirée.

16. Cette condition consiste à fournir à tous les Canadiens des chances sensiblement égales d'envisager un avenir plein de promesses, chacun dans une carrière de son choix. Il ne s'agit surtout pas de distribuer des faveurs ou des privilèges spéciaux à quelque groupe que ce soit.

### Conclusion

17. Précisément, parceque plusieurs Québécois estiment qu'ils n'ont pas actuellement les mêmes chances d'avancement que les autres Canadiens, l'espoir qu'ils avaient d'abord eu, a fait place à de grandes déceptions. C'est seulement lorsqu'on aura réussi à faire disparaître les causes économiques de ces déceptions que l'unité nationale nous reviendra. C'est seulement lorsque les chances d'avancement auront été établies sur une base équitable que l'on pourra discuter de bilinguisme et de biculturalisme avec intelligence et, surtout, avec des chances d'être compris.

18. Tant que cette vérité fondamentale n'aura pas été comprise par l'ensemble des Canadiens, la discrimination envers les Canadiens francophones augmentera. A son tour, un manque de compréhension augmentera au dedans du Québec la clameur pour la séparation.



Il se peut que dans la recherche des éléments essentiels à leur unité nationale, les Canadiens aient choisi dans le programme enseigné par l'Université de l'expérience, un sujet qui dépasse celui de la discrimination en importance, et vraisemblablement aussi, tout autre sujet d'études visant à l'édification d'une vraie nation. Nous espérons sincèrement que le peuple canadien en passera l'examen avec distinction.

Fait à Winnipeg, ce dix-septième jour du mois de juillet en l'an du Seigneur 1964.





BACKGROUND PAPERS

Brief #: 750-478

International  
Institute of  
Metropolitan Toronto

TORONTO

A. INFORMATION ON ORGANIZATION

1. MEMBERS

The Board consists of interested people who concern themselves with immigrants of fifty-six different origins.

Board members are:

M. L. Bislen - Mr. J. M. Burnett - Mr. C. Caccia -  
Mrs. M. Campbell - Mr. C. Connolly - Sen. D. Croll -  
Mr. R. J. Cudney - Mrs. J. De Bencier - Mrs. D. de  
Montmollen - Mrs. S. Davidovich - Mrs. C. Deacon -  
Miss K. Deachinsky - Mr. J. Gillner - Mr. G. Gill -  
Mr. F. Glogowski - Miss C. Grant - Hon. A. Grossman -  
Miss E. Harwood - Mr. R. Haussman - Mrs. G. Hindrie -  
Mrs. H. Ignatieff - Mrs. S. Isserstedt - Mrs. R. D.  
Jennings - Mr. L. Kossar - Mrs. J. Lash - Mrs. R.  
Lederer - Mrs. G. Livingstone - Mrs. J. Lumb -  
Mr. C. D. Melani - Rt. Rev. C. J. Mulvihill #  
Dr. P. Ochitwa - Mrs. N. H. Shaw - Mrs. A. Stermac -  
Mrs. M. Stewart - Mr. A. Thompson - Mrs. D. Ungar -  
Mr. H. Wersback - Mr. T. M. West - Mrs. J. S. Will -  
Mrs. H. C. Forbell, Exec. Director

2. PURPOSE

- to provide a centre which by means of social, recreational, cultural and educational activities that will help immigrants integrate and know Canada better
- to provide information and service in such fields as employment, customs, language
- to promote orientation
- to help immigrants realize their needs in their new surroundings
- to promote high standards of training
- to foster an interrelationship between the different culture groups.

3. PREPARATION OF THE BRIEF

Special committee - Mrs. J. W. Will - Chairman

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

p.2 How many individuals has the Institute assisted since its beginning?

p.4 #2 Could you be a little more specific - your recommendation that "public authorities, and school systems, expand their programmes in the language field both for adults and children"?



- p.4 #3      What is the "common set of institutions" to which you refer? Do you believe the common goal of "the development of Canada" is incentive enough for encouraging Canadian unity?
- p.4 #4      Elaboration of the "bridges" to "bind Canadians of all racial origins together".
- general      Many people of ethnic origins other than English and French have mentioned the current Bilingualism and Biculturalism situation in making them feel like 2nd class citizens. Have you encountered this? How do you deal with it?



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FRENCH

at the

Elementary School Level

SUBMISSION TO THE ROYAL COMMISSION

ON

BILINGUALISM AND BICULTURALISM

BY THE

INSTITUTE OF CITIZENSHIP

TORONTO





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## INSTITUTE OF CITIZENSHIP

The Institute of Citizenship is a charitable Foundation, incorporated under the laws of Ontario. The Institute was founded in 1954 by Hubert Harry Harshman, retired manufacturer, to enquire into the factors relating to good citizenship in our society. The three questions to which members of the organization seek answers are:-

- 1.) Who is the good citizen?
- 2.) What has made him such?
- 3.) What maintains him as such?

The Institute carries on it's work by supporting Canadian students in postgraduate studies in the humanities, sciences and professions, which relate to citizenship. Semi-annual and annual study conferences are held to discuss subjects of national interest.

The present Board of Directors-

Hubert Harry Harshman, Esq., Toronto.  
Jordan Page Harshman, M.D., Toronto.  
Claude T. Bissell, M.A., Ph.D., D. LITT., LL.D., F.R.S.C.  
Arthur Rogers, Q.C., Toronto.  
John Harris, Q.C., Toronto.

The members of the Institute have felt that in the realm of Canadian citizenship, no more pressing problem exists than the present lack of understanding between English speaking and French speaking Canadians.

If both groups earnestly wish to reconcile their differences, many steps need to be taken. One simple step would be for each group to make sincere efforts to learn the other group's language, and thus to improve their communication.

This brief examines some of the problems inherent in this language learning. It deals with the approach which an English speaking society might make to meet the challenge of a French language program in it's schools.

In preparing this brief we took advantage of the practical experience in the teaching of French gained by the schools in Metropolitan Toronto, although we recognize that it is peculiar in that in certain areas of the city 50% of the children in Grade I come from homes where English is not the language spoken. Such a situation is not found in any other Canadian city.

The Institute wishes to acknowledge the help provided by the various Metropolitan School Boards and Administrative Officials who contributed to any success which our project may have by their infor-

mation and enthusiasm.

The Institute of Citizenship respectfully submits this brief to the Royal Commission on Bilingualism and Biculturalism. The Institute hopes that the brief will be of assistance to the Commission in its deliberations.

Bruce Barnes King, Secretary,  
Institute of Citizenship,  
Toronto, Ontario,  
July, 1964.

## L'INSTITUT DU CIVISME

L'Institut du civisme est une fondation de bienfaisance constituée légalement en vertu des lois de la province de l'Ontario. Fondé en 1954 par Hubert Harry Harshman, industriel à la retraite, l'Institut a pour but de s'enquérir des vertus civiques qui, dans notre monde contemporain, sont le propre du bon citoyen. Trois questions retiennent l'attention de nos membres.

- 1.) Quel est le citoyen idéal ?
- 2.) Quelle formation a-t-il reçue ?
- 3.) Qu'est-ce qui lui permet de persévérer dans ses bonnes dispositions ?

L'Institut exerce sa mission en fournissant de l'aide financière à des étudiants canadiens qui poursuivent des études post-universitaires dans les humanités, les sciences et les professions qui ont rapport au civisme. Des journées d'études ont lieu annuellement et semi-annuellement dans le but de débattre des questions d'intérêt national.

Le Conseil d'administration se compose présentement des personnes suivantes :

Monsieur Hubert Harry Harshman, Toronto.  
le docteur J. Page Harshman, médecin, Toronto.  
Monsieur Claude T. Bissell, M.A., D.ph., D.Lit., L.L.D.  
M.S.R.C.  
Monsieur Arthur W. Rogers, C.R., Toronto.  
Monsieur John Harris, C.R., Toronto.

Les membres de l'Institut ont jugé qu'au point de vue du civisme canadien, il n'existe pas de problème plus urgent que celui du manque de compréhension, à l'heure actuelle, entre Canadiens de langue anglaise et Canadiens de langue française.

Si les deux groupes ont à coeur de concilier leurs divergences, certaines mesures s'imposent. L'une d'elles, bien simple, exigerait que chacun des deux groupes s'efforce avec sincérité d'apprendre la langue de l'autre groupe contribuant ainsi à l'amélioration de l'échange des idées.

Le présent exposé étudie quelques uns des problèmes qui relèvent spécialement de l'étude des langues. Il traite en particulier des démarches que pourrait entreprendre une société anglophone afin de relever le défi d'instaurer dans ses écoles élémentaires un programme d'enseignement du français.

Pour préparer notre exposé, nous avons profité de l'expéri-

ence que les écoles de l'agglomération torontoise ont acquise dans ce domaine. Il faut cependant reconnaître que la situation a ceci de singulier que, dans certains quartiers de la ville, 50% des enfants inscrits en première année, viennent de foyers où l'on ne parle pas l'anglais; cette situation ne se retrouve nulle part ailleurs au Canada.

L'Institut désire souligner l'aide que les Commissions scolaires de l'agglomération torontoise et leurs administrateurs ont apporté par leur coopération enthousiaste et leurs renseignements au succès, si minime soit-il, de notre projet.

A la Commission royale d'Enquête sur le Bilinguisme et le Biculturalisme, l'Institut du Civisme présente respectueusement cet exposé dans l'espoir qu'un tel travail pourra aider la Commission au cours de ses délibérations.

Toronto, Ontario.  
juillet, 1964.



## SUMMARY AND CONCLUSIONS

The success of a second language program in the schools depends on a broad base of community support. There may not be complete agreement on the objectives of the French language program. Indeed, it is unreasonable to expect this in a province as large as Ontario, or in a city the size of Metropolitan Toronto, where there is such variation in the character of the population. There must, however, be a purpose and direction to the program, if it is to be of sound educational value.

This brief sets forth the problems arising from the introduction of French language instruction at the elementary school level and summarizes its findings under the following headings.

### 1. PHYSIOLOGICAL AND PSYCHOLOGICAL IMPLICATIONS OF SECOND LANGUAGE LEARNING BY YOUNG CHILDREN

To win the support of parents and educators for a program of French at the elementary school level, they must be assured that there are definite advantages to beginning the language at this level.

#### A. Age Factor

There is no unanimous agreement on the best age for the beginning of a second language. However, the weight of evidence and expert opinion favours the early years, with superior performance to be anticipated at ages eight, nine and ten.

The most favourable grades in which to begin a second language are three and four. Children are then familiar with school life and have been introduced to reading and writing in their native language. The danger of linguistic confusion or retardation is reduced.

#### B. Attitudinal Factors

The second language program may be supported by the community for its usefulness, cultural value or educational value as a discipline. Whatever the motive, if the program is to be successful, there must be a favourable attitude toward the language and the culture it represents.

#### C. Effect Upon Other Subjects

Evidence overwhelmingly suggests that the study of a second language in the early years of school does not adversely affect a child's intelligence or achievements in other subjects.

## D. Effect on Emotional Development

Provided that due consideration is given to the methods and techniques of teaching a second language, and the selection of pupils, the danger of emotional problems developing from second language instruction in the learners is negligible. A strong point is made here for the necessity of having teachers who have an easy rapport with children as well as being language specialists.

## 2. OBJECTIVES OF AN ELEMENTARY SCHOOL FRENCH PROGRAM

The three prime objectives of second language learning are firstly, those which stress the attaining of language skills; secondly, those which stress cultural values and increased understanding of the foreign land, people and culture; and lastly those which stress the educational discipline of the program.

The learning of language skills - understanding, speaking, reading and writing, in that order - should be, in our view, the primary objective of second language learning in the elementary school. The other two objectives, however, must be integrated into the program.

Teaching a second language should be part of a sound integrated educational process to make this discipline serve as a vehicle for understanding as well as communication. This is primarily a problem of teaching methods.

## 3. ADMINISTRATIVE PROBLEMS

### A. Teacher Supply

The difficulty of obtaining adequately trained teachers is perhaps the most acute of the several problems inherent in establishing French as an integral part of the elementary school curriculum.

French may be taught by the regular teacher in the classroom or by the employment of specialized French language teachers who move from class to class, or from school to school. Training of both types of teachers presents problems, which in Ontario are being solved partly by summer crash programs at Ottawa and at the University of Western Ontario. As presently constituted, these summer crash programs are barely adequate to provide teachers for the existing French language instruction.

### B. Time and Scheduling

It is generally felt that the minimum time to teach the French language properly, is twenty minutes a day. The most common

method used to secure time for teaching French in Ontario schools is to take it from the other basic subjects.

There is no evidence that a small amount of time so taken from each of several subjects affects any subject significantly.

There is increasing support for using the second language as the medium of instruction in various subjects. The children learn to express themselves in non-English terms and to think as the children of other countries and cultures.

### C. Selection of Pupils

Criteria of selection are not necessarily identical with criteria demonstrating intelligence.

All pupils should have the experience of learning another language. There is no more valid argument for excluding a child from learning French than for excluding him from any other subject, assuming that the teachers are capable of dealing with individual differences.

### D. Co-ordination with Secondary School

The need for integration between elementary and secondary school programs is fundamental to successful language learning.

The organizing of the time table in Grade Nine to accommodate those with or without French in elementary school is of great concern to Ontario and Metropolitan Toronto administrators.

The appointment of a co-ordinator of French programs in elementary and secondary schools is a useful way of integrating French studies.

Another excellent method of securing integration with the studies in the secondary school is to enlist the secondary school staff in planning the elementary school French program.

### E. COSTS

The cost varies with the type of instruction.

Any curriculum improvement involves increased costs but if people wish to adapt their schools to the needs of an ever-changing world, they must be prepared to spend the money for this adaptation.

### F. Attitudes of School Boards

Several school boards in Metropolitan Toronto have expressed their approval of French language instruction in the elementary schools

## SOMMAIRE ET CONCLUSIONS

Un projet d'enseignement de la langue seconde ne saurait réaussir dans les écoles sans l'appui généreux de la collectivité. Il se peut qu'on ne soit pas entièrement d'accord quant aux buts à poursuivre. A vrai dire, il ne serait pas raisonnable d'exiger l'unanimité dans le cas d'une province aussi vaste que celle de l'Ontario ni d'une ville de la dimension de Toronto dont la population possède un tel caractère d'hétérogénéité. Toutefois, un projet de la sorte doit s'inspirer d'un plan d'ensemble et suivre une orientation définie si l'on veut qu'il ait une valeur réelle d'éducation.

Cet exposé fait ressortir les problèmes que suscite l'introduction de l'enseignement de la langue française au palier de l'école élémentaire. Les conclusions qu'il contient peuvent se résumer selon les en-têtes suivantes:

### 1. CONCLUSIONS D'ORDRE PHYSIOLOGIQUE ET D'ORDRE PSYCHOLOGIQUE QUE COMPORTE L'ÉTUDE D'UNE LANGUE SECONDE POUR DE JEUNES ENFANTS

Pour que parents et éducateurs accordent leur appui à un projet d'enseignement du français dans les écoles élémentaires, ils doivent recevoir l'assurance qu'il y a réellement avantage à commencer l'étude d'une langue à ce stage.

#### A. L'Age

Quant à l'âge auquel devrait commencer l'étude d'une langue seconde, il n'y a pas unanimité d'opinion. Cependant, la force de l'évidence et l'opinion des experts accordent la préférence aux premières années et prévoient que les âges de huit, neuf et dix ans sont les âges où les résultats sont les meilleurs.

Les années les plus propices à l'étude d'une langue seconde sont les troisième et quatrième années du cycle primaire. Les enfants, alors, se sont familiarisés avec le milieu et la vie scolaires et ils ont été initiés à la lecture et à l'écriture de leur langue maternelle. Le danger que l'enfant donfondent les deux langues ou soit retardé dans ses études est moindre.

#### B. Les Dispositions D'esprit à Adopter

Le grand public peut vouloir appuyer un projet d'enseignement de la langue seconde parcequ'il en voit l'utilité ou qu'il lui reconnaît une valeur culturelle ou encore une valeur d'éducation en tant que formation dans une discipline particulière. Quelle que soit la raison invoquée, si l'on veut mener le projet à bonne fin, on doit adopter des dispositions d'esprit favorables à l'égard de la langue en cause et de la culture que cette langue représente.

### C. Influence Sur Les Autre Matières Scolaires

L'expérience démontre amplement que l'étude d'une langue seconde durant les premières années d'école ne nuit en rien au développement de l'intelligence des enfants ni à leur succès dans les autres matières scolaires.

### D. Influence Sur Le Développement Affectif

A condition qu'on accorde une attention judicieuse au classement des élèves et qu'on sache employer des méthodes et des techniques appropriées, le danger que l'enseignement d'une langue seconde crée chez les commençants des problèmes d'ordre affectif est négligeable. Par ailleurs, le besoin s'impose d'obtenir des instituteurs et des institutrices qui aient non seulement une bonne maîtrise de la langue à enseigner mais encore une aptitude reconnue pour enseigner aux jeunes enfants.

## 2. BUTS D'UN PROGRAMME D'ENSEIGNEMENT DU FRANCAIS À L'ÉCOLE ÉLÉMENTAIRE

Les buts principaux que peut se proposer cet enseignement sont d'abord ceux qui placent l'insistance sur l'acquisition des automatismes de langue; viennent ensuite ceux qui mettent l'accent sur les valeurs culturelles et une meilleure compréhension des habitants d'un pays étranger, de leur mode de vie; enfin, il y a ceux qui accordent à cet enseignement une valeur de discipline intellectuelle.

L'acquisition des automatismes de langue, compréhension, parole, lecture, écriture devraient, à notre avis et dans cet ordre, constituer l'objet premier de l'enseignement d'une langue seconde au cours élémentaire, sans négliger pour autant d'y associer, dans la plus grande mesure du possible, les deux autres points de vue.

L'enseignement d'une langue seconde devrait faire partie d'un processus complet d'éducation qui attribue à cette discipline un rôle d'instrument servant à la compréhension mutuelle et à l'échange des idées. Cela est avant tout une question de méthodes d'enseignement.

## 3. PROBLÈMES D'ORDRE ADMINISTRATIF

### A. Recrutement Du Personnel

Parmi les nombreux problèmes que suscite l'introduction de l'enseignement du français dans le programme d'études des écoles élémentaires, le plus grave, sans doute, réside dans la difficulté de trouver des instituteurs et des institutrices convenablement formés et préparés à cette fin.

L'enseignement du français peut être confié aux titulaires de classe ou, encore, à des instituteurs et institutrices spécialisés en français, employés pour enseigner cette langue d'une classe à l'autre et d'une école à l'autre. La formation de ces deux catégories d'instituteurs créent des difficultés que des cours d'été, donnés à Ottawa et à l'université Western d'Ontario, contribuant à aplanir, en partie. Tels qu'ils existent, ces cours d'été d'urgence suffisent à peine à fournir les instituteurs que requiert actuellement l'enseignement du français.

#### B. Horaire et Répartition du Temps

En général, on croit que le français ne peut s'enseigner d'une façon convenable à moins de vingt minutes par jour. Dans les écoles de l'Ontario, la manière la plus ordinaire de trouver le temps nécessaire à cette fin est de réduire le temps accordé aux diverses matières fondamentales.

On n'a pas la preuve qu'à réduire ainsi de si peu le temps attribué à chacune des matières de l'ensemble, il y ait des inconvénients sérieux pour quelque matière que ce soit.

L'emploi de la langue seconde pour l'enseignement des diverses matières est une pratique qui se répand de plus en plus. Les enfants apprennent ainsi à s'exprimer dans des termes qui ne sont pas anglais et à penser selon la mentalité des enfants de culture et de pays différents.

#### C. Sélection des Élèves

Les critères de sélection ne sont pas nécessairement les mêmes que ceux qui servent à juger du degré d'intelligence.

Tous les élèves devraient faire l'expérience de l'étude d'une langue seconde. Présument que les instituteurs ont la compétence voulue pour faire le part des talents individuels des élèves, on n'a pas de raisons plus valables d'empêcher un enfant d'apprendre le français que de l'empêcher d'étudier n'importe quelle autre matière scolaire.

#### D. Coordination Entre L'École Élémentaire Et L'École Secondaire

La nécessité d'une action concertée entre l'école élémentaire et l'école secondaire est d'importance primordiale pour que l'étude d'une langue soit un succès.

En Ontario et dans l'agglomération torontoise, les administrateurs s'intéressent grandement à l'organisation d'un horaire prévoyant des cours différents pour deux catégories d'élèves de la neuvième année selon que ces élèves ont appris le français ou non



à l'école élémentaire.

La nomination d'un coordonnateur des programmes de français à l'élémentaire et au secondaire s'avère un moyen efficace d'assurer la cohésion des cours de français.

Un autre excellent moyen d'y arriver est de s'assurer du concours des professeurs de l'école secondaire quand il s'agit d'arrêter un programme de français pour l'école élémentaire.

#### E. Dépenses

Les dépenses varient selon de genre d'enseignement.

Tout perfectionnement du programme d'études comporte une augmentation des dépenses; dès lors, si l'on veut que l'école réponde aux exigences d'un monde qui ne cesse de se transformer, il faut être prêt à consentir les sommes d'argent que requiert cette adaptation.

#### F. Dispositions des Commissions Scolaires

Plusieurs commissions scolaires de l'agglomération torontoise ont donné leur approbation à l'enseignement du français dans les écoles élémentaires.

BRIEF  
FROM  
INSTITUTE OF CITIZENSHIP  
TO  
THE ROYAL COMMISSION ON  
BILINGUALISM AND BICULTURALISM  
1964

RE: PROBLEMS ASSOCIATED WITH THE INTRODUCTION OF  
FRENCH LANGUAGE TEACHING INTO THE ELEMENTARY  
SCHOOLS OF METROPOLITAN TORONTO

INTRODUCTION

1. PURPOSE OF THE BRIEF

The purpose of this brief is to evaluate the validity and feasibility of a program of French at the elementary school level.

2. THE PROGRAM

Impetus deriving from political, economic and social developments, both national and international, has heightened interest in French language learning to such an extent that educators and laymen alike are concerned about the direction and efficiency of current educational practices, particularly that of introducing French in elementary school. There is considerable evidence in favour of beginning it at this level, but there are also valid objections to it. For the successful implementation of such a program, the public must be convinced that it warrants their support, and in order to make sound judgments regarding its merits, people must be informed of the objectives and the extent to which they can be attained. These considerations must then be weighed against the added burden on both local and central education authorities of administering the program adequately and effectively.

3. THE PRESENT SITUATION

School Boards in Ontario who wish to embark on a program of French in their elementary schools must obtain permission from the Minister of Education. The stipulations are: that the time allotted to French instruction not exceed 100 minutes per week, that the parents are willing to have the child receive this instruction, and that qualified teachers are available. Beyond this, the Department of Education makes no provisos. It has issued no directive speci-

fying the aims and objectives of an elementary school French program. There is no course of study provided, no suggestions for teaching aids, methods of instruction, or textbooks. These details are left to the local administrators and personnel, resulting in a great divergence in teaching methods and techniques. While such a divergence is inevitable, and desirable, in that it allows for individual differences in intelligence, experience and motivation of students, it complicates the problem of evaluating the merits of teaching French at this level.

#### 4. THE NEED FOR STATED GOALS

In order to evaluate a program, its objectives must be clearly established. And herein lies the fundamental problem in French-language learning. The stated objectives vary widely from oral command of the language to an appreciation of the French culture. In the past, the literary value of a second language was stressed; now more people think that it is more important to speak the language. But, to quote from the report of the Educational Service Bureau, Temple University: "To state the case for conversational proficiency in a language is not to derogate the reading and writing proficiencies. It is merely to recognize that languages are spoken, listened to, read and written, and that to know only one or two language skills is not enough." (1)

5. It is to be expected that objectives would vary throughout a large province like Ontario and, indeed, throughout Metropolitan Toronto. There are areas where children are not exposed to any aspects of French culture, and have absolutely no contact with French-speaking people. It is reasonable to assume that the objectives set down for an elementary school French program in such districts would be different from those where a certain proportion of the population is French.

#### 6. PHYSIOLOGICAL AND PSYCHOLOGICAL CONSIDERATIONS

While there may be several legitimate objectives, there is a common consideration in terms of which each must be evaluated. That consideration is its validity and desirability from physiological and psychological points of view. If the weight of evidence from research in these areas is favourable to French instruction at the elementary school level, and if this is the age at which children are best able to learn a second language, then for these reasons alone the case for teaching a second language at this level is strong. The case might be undermined if the program were to be introduced without adequate teachers, or without sufficient financial support, for it is well known that should an initial program founder, it is very difficult to restore public confidence in it.

## 7. ADMINISTRATIVE PROBLEMS SECONDARY TO OBJECTIVES

As important as administrative problems are, they should not be the determining factors in the controversy. The primary concern should be with the objectives of the program and the extent to which they can be attained. This requires first an inquiry into the physiological and psychological implications of second-language learning at the elementary school level, since it is essential to know what expectations of learning are valid before goals can be set. The administrative problems are determined to a large extent by the objectives, and obviously, these must be solved before any proposal can be put into practice. However, administrative obstacles can usually be overcome when motivation to do so is high.

8. We shall, therefore, in the following sections, deal first with physiological and psychological questions, then with objectives and finally with administrative problems.

9. This study reflects to a great extent the literature pertaining to second-language learning in general, with a preponderance of American studies and research. However, it is applicable to the local Metropolitan Toronto scene inasmuch as the problems are similar regardless of what language is being considered as the second language.

OUTLINE OF BRIEF

- I. Physiological and psychological implications of second-language learning by young children
  - (A) Age factor
  - (B) Attitudinal factor
  - (C) Effect upon other subjects
  - (D) Effect on emotional development
- II. Objectives of an elementary school French program.
- III. Administrative problems:
  - (A) Teacher supply
  - (B) Time and scheduling
  - (C) Selection of pupils
  - (D) Co-ordination with secondary school
  - (E) Cost
  - (F) Attitudes of School Boards

## I. PHYSIOLOGICAL AND PSYCHOLOGICAL IMPLICATIONS OF SECOND-LANGUAGE LEARNING BY YOUNG CHILDREN

11. To obtain the support of parents and educators for a program of French language instruction at the elementary school level, they must be assured, not only that the children can learn the language, but also that there are definite advantages in beginning it at this level. If it is a sound educational development even for those who have little opportunity to speak the language outside the school, then it deserves careful consideration.

### (A) Age Factor

12. The most controversial topic in this area is the importance of the age factor. The alleged advantage that children have over adults, and even adolescents, in learning a second language provides the proponents of French instruction in elementary school with their strongest argument. At an expert meeting on foreign languages in primary education in April, 1962, the UNESCO Institute for Education concluded that:

The consequence of current neurophysiological views on the teaching of a second language are regarded as deserving serious consideration. From this point of view it would seem that the earlier the start, the better the acquisition of the basic neuromuscular skills involved.

Psychologically, there is also much to be said for an early introduction of a second language.

A child's enormous potential in respect of the sounds of a language and his great capacity for assimilating other linguistic structures are regarded as assets which it would be foolish to waste. Recent studies of bilingualism on the whole seem to strengthen the argument for an early start. The common fears that a second language is detrimental to the development of the first language, to intellectual growth or to general school attainments are regarded as unfounded.

Learning languages at later stages in life is also possible but had, no doubt, other merits than those which an early start would have. (2)

### Comparison of Rates of Learning

13. In order to determine whether children of this age group learn language faster, the amount a child can learn compared with an adolescent in a given period of time has to be measured. There is a dearth of well-researched data in this area. John B. Carroll, a Professor of Education at Harvard, cites the best research



projects that have been done up to 1960 in an article published in the National Elementary Principal. (3) He refers first to Max Kirsh, who concluded from an investigation into the teaching of German in the first, third and sixth grades that the ability of all children to reproduce foreign sounds not present in English seemed to be in inverse proportion to their age.

14. The best research project, according to Carroll, is one by Dunkel and Pillet at the University of Chicago Elementary School. They found that children in grades three and four acquired good pronunciation more rapidly and easily than adults. Also, in a general test of French, the elementary school pupils were not too far behind college students; in fact, in one comparison, one fifth of the children were above the median of the college students. They observed, however, that even at the end of the second year, the children's ability to speak spontaneously was somewhat disappointing when put to impromptu test. The children needed more practice in varying the set patterns they had learned. Carroll thinks that it is quite possible that time spent on French is a more crucial factor than age as such. From the standpoint of educational policy, one simply has to consider the advantages of giving foreign language instruction in relatively small doses over a long period of time in elementary and secondary school rather than in more concentrated doses at the high school level alone. Carroll concludes by saying: "In fact, except possibly with regard to the learning of pronunciation, there is considerable doubt that young children learn foreign languages any better and faster (than adults) given the same opportunities and amount of time." (4)

15. This last point is borne out by the fact that the United States Army crash programs in operation during wartime succeeded in turning out adequate interpreters in a matter of months.

#### Neurophysiological Consideration

16. The most definite viewpoint on the optimum age for learning a foreign language is that of Dr. Wilder Penfield, retired Chairman of the Department of Neurology and Neurosurgery of McGill University. He states that the physiological reason for beginning early is that a child's brain has a specialized capacity for learning language -- a capacity that decreases with the passage of years. (5)

17. In a speech before the American Academy of Arts and Sciences, Feb., 1953, Dr. Penfield advanced from his observations on the neurophysiological mechanisms of speech to the belief that:

When more than one language is learned, the speech areas of the dominant hemisphere take them all on without geographical separation that one can discover. If languages are learned in the right way, and particularly if they are learned at the right age, multiple languages may be learned

perfectly with little effort and without psychological confusion. (6)

18. He urged educators to realize that the brain has its limitations, that it:

....passes through unalterable transitions. It is especially adapted to the learning of language at one stage and to the use of language in reasoned thought at another, a later stage.... Psychological evolution causes it to specialize in the learning of language before the ages of ten to fourteen.' After that gradually, inevitably, it seems to become rigid, slow, less receptive. (7)

19. A group of leading neurologists and psychiatrists were asked by the Modern Language Association if they accepted Dr. Penfield's main points. The gist of their approbations and reservations seems to be:

1. Generally speaking, childhood is a time when language is learned easily, but it is not the only time, and in the case of some individuals with language difficulty, it may be the poorest time to introduce a second language.

2. In making a decision on foreign language in the elementary school, educators must take into account more than ease of acquiring a good accent. (8)

20. The report of the Education Centre Library, Toronto Board of Education, summarizes the findings on the relationship between age and language learning in this way:

While intensive motivation in adulthood will undoubtedly produce the maximum result in the shortest time, and the analytic powers of late adolescence are most suitable for examining the cultural aspect of language and literature, expert opinion is virtually unanimous in ascribing to childhood potentialities for communication which are unique.(9)

21. It would appear that the choice of age for beginning instruction in a second language should be determined by the objectives sought.

#### Early Years Optimum

22. These are the considerations which must be given serious attention. Parents and educators must clarify the objectives of French-language programs and, having done this, determine the stage in development at which these can best be achieved. While

there is a great deal of public support for beginning French language instruction at the elementary school level, there is not unanimous scientific agreement on the optimum age for beginning a second language. However, the weight of research evidence and expert opinion is on the side of the early years, with superior performance to be anticipated at ages eight, nine and ten. The most favourable grade to begin is commonly thought to be grade three or four. These children are already familiar with the school situation and have been introduced to reading and writing in their native language, so that the danger of linguistic confusion or retardation is reduced.

## (B) Attitudinal Factors

### Motivation and Second Language Learning

23. The importance of motivation in second-language learning is demonstrated by the success of short-term programs of intensive training for keenly interested adults.

24. That motivation and attitude in language learning is critical has received support from the research studies of Lambert and Gardner of McGill University. They found that the motivation has an effect equal to linguistic aptitude in elementary school children's achievement in French. (11) In a report to the Seminar on Teaching Modern Languages conducted by the Canadian Teachers' Federation, November, 1962, Dr. Gardner observed that:

..... it is possible that the superiority of the younger child (in learning a second language) is dependent upon the fact that his attitudes are not working against him. Since his attitudes toward the other group, toward the potential value of the language, and his motivation appears to be as important for the successful acquisition of a second language as his aptitude, it is possible that this area provides an avenue for improving individual learning. (11)

### Need for Community Support

25. It is becoming increasingly more obvious that the attitude of the children learning French and of the adults in the community will play a major role in deciding the future of elementary school French programs. It is unreasonable for a handful of people in a community to demand that the children be taught French if the majority see no value in it, or are opposed to it. Such an addition to the curriculum must have the whole-hearted support of the community, both for the reasons mentioned by Dr. Gardner, and because it must have adequate financial support if it is to operate effectively.

## Attitudes of Ethnic Groups

26. A high percentage of public school children in Metropolitan Toronto do not have English as their native tongue. It is important to know, therefore, the attitude of the various ethnic groups toward the teaching of French in elementary school. Leading members of some of the groups were interviewed in an attempt to ascertain the prevailing attitude.

Mr. Charles Caccia, President of the Italian Education Association, is in favour of having French taught as early as Grade One. Since it has such wide usage in the world, the learning of French has both cultural and practical value. He feels it is most important, however, that it be taught as a living language, bringing in elements of French-Canadian life in order to promote mutual understanding between English and French Canadians.

Frank Glogowski, editor of the Polish newspaper in Toronto, "Zwiazkowiec", would have no objection to the teaching of French in elementary school provided that the teachers were of high quality. The inadequacy of the present French instruction in the schools does much to alienate support for French programs in elementary school. He feels that French, rather than any other language, should be the language taught as a second language, and he pointed out that Polish parents who desire instruction in their native language for their children may continue the present practice of sending them to night school.

Mr. Rudy Haussman, speaking as President of the Trans-Canada Alliance of German Canadians Incorporated, expressed a very positive attitude toward the teaching of French in elementary school. He stated that many immigrants are attracted to Canada because of the two cultures and are disappointed to find no official effort being made to promote biculturalism. The Alliance supports the teaching of French as early in elementary school as possible.

Dr. George Nagy, President of the Canadian-Hungarian Federation echoes the recommendation to have French taught as early as Grade One so that children will learn both the language and the culture of French Canada. He deplores the fact that Canadians do not seem to appreciate the advantage of having two cultures within the nation. Bilingualism and biculturalism are considered most desirable.

27. The attitudes expressed above do not meet with unanimous approval, of course. Many are concerned about the advisability of teaching French in the early grades to children whose native language is something other than English. It is felt that it can be confusing if French is begun before children have a firm grasp of English. For this reason, it should not be made compulsory at any particular grade level. Another objection is based on the impracticability of teaching a language which children have little opportunity to use outside of the classroom.

28. The people of other ethnic groups in Metropolitan Toronto are not opposed to learning another language and can see the cultural and practical values of another language.

29. Thus, the people within a community may support it for different reasons: some may value its usefulness in the business and social world; some may be wholly concerned with its cultural value; while others may feel it provides an educational discipline for the mind. Whatever the motive, there must be a favourable attitude toward the language and the culture it represents if the program is to be successful.

#### (C) Effect Upon Other Subjects

##### Intelligence and Bilingualism

30. Much of the criticism of teaching a foreign language in elementary school derives from earlier studies of intelligence done on bilingual children. By and large, results of these allowed the bilinguals to be inferior to mono-linguals in intelligence and achievement. However, in a recent study by Peal and Lambert in Montreal, it was pointed out that there were many uncontrolled variables in the earlier studies, such as socio-economic background and adaptability of the tests to children with different cultural background.

31. Peal and Lambert carried out an exhaustive study of the intelligence of bilinguals compared with that of monolinguals, matching the subjects as closely as possible on every factor. Their findings showed that the bilinguals were superior to the monolinguals in intelligence, using both verbal and non-verbal intelligence tests. As Peal and Lambert observed:

.....contrary to previous findings, this study found that bilinguals performed significantly better than monolinguals on both verbal and non-verbal intelligence tests. Several explanations are suggested as to why bilinguals have this general intellectual advantage. It is argued that they have a language asset, are more facile at concept-formation, and have a greater mental flexibility. The results of factor analyses applied to the data supported one hypothesis that the structures of intellect for the two



groups differ. The bilinguals appear to have a more diversified set of mental abilities than the monolinguals. (12)

Granted this is a different situation from evaluating the effect of second-language learning on elementary school children. However, ideally, the purpose of teaching French in the elementary school is to advance the pupils further towards bilingualism than the present system does, and so, studies such as these are applicable to the problem at hand.

32. The Education Centre Library Report gives an account of a review of the literature on bilingualism by Arsenian, which also tends to contradict the earlier studies. According to him, the language deficiency of the bilingual child is often the result of a lack of educational opportunity and poor methods of instruction. (13)

### Achievement in Other Subject Areas

33. With regard to the effect of second-language learning on achievement in other subject areas, John B. Carroll reports:

There are no research reports of any adverse effect of foreign language in elementary school on progress in other school subjects. The concerns of those who fear that foreign language will cause psychological interference with study of the native language are probably completely unfounded. Even in psychological research of learning, it is hard to produce interference effects except under experimental conditions unlikely to occur in actual school situations. (14)

34. A study of the effect of foreign language instruction in elementary school was undertaken in 1959-60 as part of the Foreign Language Instruction Project of the University of Illinois. Reporting the results, the authors concluded:

The pupils in this study who engaged in learning a second language for twenty minutes each day show no significant loss in achievement in other subjects as measured by the IOWA Every-Pupil Test of Basic Skills. This follow-up study has supplied evidence in favour of the hypothesis...the fact that the experimental group showed greater achievement in reading vocabulary and reading comprehension, and that in language skills, arithmetic and work-study skills the two groups varied little, constitutes sound evidence in support of the hypothesis. (15)

35. The report of an experimental project with third-grade students in New York in ,1959-60, indicates that:



...there was no adverse effect on achievement for the year in the prescribed curriculum by the introduction of the French Program. On the contrary, the groups studying French evidenced greater mean achievement gain in seven out of eight instances, with the difference between the groups being statistically significant at better than the .01 level of confidence in three of these seven instances. (16)

#### Early Second Language no Hindrance to Intelligence or Achievement

36. In the light of evidence derived from research, a few illustrations of which have been given here, it appears that the study of a second language in the early years of school does not have an adverse effect on a child's intelligence or achievement.

#### (D) Effect On Emotional Development

37. Closely associated with the aspect of second-language learning just discussed is its effect on the emotional development of the child. For the beginner, the classroom situation is a challenge in itself and requires a certain amount of emotional adjustment. What is likely to be the effect on a beginner of introducing a foreign language at this stage, or even in grade three or four?

38. It is generally agreed that all children are not ready emotionally, socially or intellectually at the same time for the same learning experience. The approach in the classroom, therefore, should relate the learning situation to the children's varying abilities. While this is true for any subject, it is important for us to note if there are any implications of it that are peculiar to foreign language learning.

39. Dr. Arnold Gesell and Dr. Frances Ilg, experts on the psychology of language learning by children, maintain that second-language learning is greatly influenced by emotional support and social factors. In an article in the Foreign Language Bulletin they state that:

The present trend toward providing opportunities for second-language learning in the early grades indicates a clearer recognition of the patterns and sequences of child development. The young child enjoys language experience. He is ready to learn, to listen, to communicate by word of mouth, the playful and dramatic situations. With favourable motivation he is emotionally amenable to a second, even a third language.

This holds true for nursery school and new kindergarten age. But the new language experience should be introduced by a special teacher, rather than a regular teacher. The

give and take of language are so closely bound up with interpersonal relationships that even a mother may encounter resistance if too suddenly she addressed her child in a strange tongue.

Second-language learning whether at home or abroad is greatly influenced by emotional support and social factors. (17)

40. It is an accepted fact that language aptitude is not the monopoly of the gifted student. The learning of a foreign language might well provide an opportunity for a poorer student to excel, thereby helping to build self-confidence. A group of experts had this to say in a report by a committee attending a work conference sponsored by the Modern Language Association:

Language learning should not be restricted to children of superior intelligence; but it should not be imposed indiscriminately on slow-learning children. However, any children who show a desire and ability to learn a foreign language should be allowed to participate in the program if their consequent feeling of success gives them greater confidence in their ability to learn. (18)

47. With due consideration given to the methods and techniques of teaching a second language, and care exercised in the selection of pupils, it appears that the danger of emotional problems in learners is negligible. A strong point is made here for the necessity of having teachers who have an easy rapport with children as well as being language specialists.

#### Summary of Physiological and Psychological Implications

42. From physiological and psychological points of view, the weight of evidence is in favour of teaching French at the elementary level. It is not optimum time to achieve all possible objectives of second-language learning; but, if the acquisition of linguistic skill is the objective, then this is the age at which children will benefit most from instruction.

43. Since their attitudes have not yet become fixed, it is easier to motivate children to learn a second language.

44. It does not retard their intellectual development; on the contrary, it is the opinion of some experts that the acquisition of a second language stimulates it.

45. Nor was second-language learning found to have adverse effects on achievement in other subjects. Most experts are of the opinion that it has no effect, but there is some evidence that it results in greater achievement in other subjects.

46. Finally, second-language learning is more likely to have positive rather than negative effects on the emotional adjustment of a child in his early years at school, if the program is carried out by teachers who are skilled in the art of teaching a second language to children.

## II. OBJECTIVES OF AN ELEMENTARY SCHOOL FRENCH LANGUAGE PROGRAM

### Objectives are basic

47. Objectives are the most important variables in teaching and learning because they determine everything except the characteristics of the student. Procedures, materials, and all the rest must be selected with a view to the aim they are supposed to serve.

### Three Groups of Objectives

48. One group of objectives stresses language skills -- understanding, speaking, reading and writing. Another concerns its cultural value, the gaining of increased knowledge and understanding of the foreign land, people and culture. A third group of objectives, less widely held perhaps, stresses what might be called the "educational" objective, the development of better habits of thought and increased skill in the use of the vernacular.

### Factors in Choice of Objectives

49. It was pointed out earlier, however, that there is no one universally valid and desirable objective of second-language learning. The choice is dependent upon: (1) The character, needs and desires of the community; (2) The educational philosophy of the school system and the pattern of curriculum; (3) The nature and the character of pupil population; and (4) The trained personnel and resources available.

50. We are concerned here with the objectives of second-language learning by elementary school children. It is important, therefore, to discover what objectives can be realistically set for such programs in the light of the various determining factors mentioned above.

### Advantages and Limitations of Each Age

51. According to research, each age has its advantages and its limitations in the attainment of possible objectives. These are clearly set down by Nicholas Hobbs in an article in *School and Society*. If maximum efficiency is sought, he says, that is, if there is a desire for the greatest amount of learning in the shortest period of time, and we are concerned with effectiveness of communication rather than elegance of expression or accent, then language instruc-

tion should probably be given to adults when they keenly feel the need for a second language. If we are interested in the cultural values of language, with ability to read the literature of another language, the traditional placing of foreign language in high schools and colleges is indicated. However, if we are interested in training articulate leaders who can sit down with people of other nations as friends and solve common problems, then, Hobbs believes, a new pattern of language instruction must be found. If better communication among men is our goal, then we must start in the elementary grades and continue all through the years of schooling and into the years of adult responsibility. (19)

### Language Skills - a Prime Objective in Elementary Schools

52. The recognition of the necessity for a new pattern of language instruction in the province of Ontario has resulted in special emphasis being placed on French in the elementary grades. The main interest of parents and educators seems to be in improving communication by teaching the language skills. There is virtually unanimous agreement among experts that the learning of the language skills -- understanding, speaking, reading and writing, in that order -- should be the primary objective of second-language learning in elementary school. This is not, however the only objective. In his book, *Language and Language Learning*, Nelson Brooks says:

Language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable; it is better to see the special characteristics of a language as cultural entities and to recognize that language enters into the learning and use of nearly all other cultural elements. (20)

53. This serves to point up the interdependence of two of the main objectives of second-language learning. But what about the third one, the "educational" objective? The Great Britain Ministry of Education has this to say of it:

Foreign Languages, like most other subjects are not learned at school simply as an end in themselves; if properly taught, they will serve to train the pupils in habits of accuracy, and of clarity of thought and expression. In learning to pronounce, speak and write another language, boys and girls will probably for the first time become critically conscious of language and of sound in language. To deny children the opportunity of learning even the elements of another language is to neglect the powerful aid and stimulus which such study can give to the task of mastering their native tongue. (21)

54. This may seem to be stretching a point, but the theory does bear up under analysis. Theodore Andersson arrived at the

same conclusion in illustrating the place of a foreign language in the curriculum. He developed his argument in this way. The concept represented by the term "language arts" is broader than that of the older terms "English" and "language". If the concept were expanded still further, it could very naturally include a second language as well as English. And if the criterion of need is evoked, it can be demonstrated easily that foreign languages are as necessary to our survival in a contracting world as any of the common learnings. Educational theory has already, by enlarging the concept of language study, prepared the way for the recognition of foreign language as one of the language arts. But if children are to appreciate their own language fully, they should be made aware that English is composed, to the extent of about one half, of words which come from Latin, either directly or through French. They should know that about five per cent of our vocabulary comes from various other languages, and that the rest of our vocabulary, as well as the structure of our language, is of German origin. On this basis, it is logical to assume that the study of a foreign language would stimulate greater interest in English on the part of elementary school children. Through a study of the language and culture of others, our own can be better understood and appreciated. (22)

#### The Objectives are Interrelated

55. And so the third objective takes its place as an integral part of the whole subject area. The three classifications of objectives of a program of French in elementary school are not mutually exclusive; together they can provide a complete learning experience for the student. To put it another way: regardless of which one of the three groups of objectives is chosen, in all likelihood, some of the benefits from the other two groups will accrue as a bonus.

#### Teaching Methods Can Integrate the Objectives

56. The problem of integrating the utilitarian, cultural and educational objectives of French Language learning is primarily one of teaching methods. The sentiment expressed by the delegates to the International Seminar on the teaching of Modern Languages organized by UNESCO, in Ceylon, August, 1953, was that the teaching of a second language is more than:

...the mere imparting of a linguistic skill to be used for practical purposes only. It is important that they (the teachers) should teach modern languages as part of a sound, well-integrated educational process and make this discipline serve as a vehicle for understanding as well as communication. (23)

#### Present Confusion About Objectives

57. At the present time, one of the major problems facing



Ontario's elementary schools is the confusion over the objectives of a French language program. In a recent survey by Dr. Eldon P. Ray, Director of Education for Peterborough, it was found that the most frequently stated objectives of school boards that have a program of French in their elementary schools were:

1. To develop facility in speaking French.
2. To foster favourable attitudes towards people of other languages and cultures.
3. To develop a better understanding of French and French-Canadian culture and customs.
4. To meet the need for foreign language in the modern world.

In some cases the stated objectives were so vague as to be meaningless, and in one case the aims were not yet established. (24)

58. It is important to emphasize that it is unreasonable to expect complete agreement on objectives throughout a province as large as Ontario and where there is such variation in the character of the population. But there must be purpose and direction to the program if it is to be of sound educational value. This purpose and direction can best be formulated if everyone concerned, language specialists, curriculum consultants, administrators and parents, study the needs, problems and advisability of having a French language program in the elementary school.

### III. ADMINISTRATIVE PROBLEMS

59. If a community decides that it is desirable to teach a second language in elementary school, it is then faced with the question of the administrative feasibility of the proposal. Most experts advise against attempting to do too much with too little. Unfavourable results are risked by too many compromises in areas such as teacher competency and integration of the elementary school program with that of the secondary school. Many administrative problems which arise are of such a nature that specific solutions, derived from successful practices in many communities, can be recommended. Some, of course, are of a strictly local nature and must be solved locally.

60. The administrative problems to be considered here are: teacher supply, time and scheduling, selection of pupils, integration with secondary school, and financing.

#### (A) Teacher Supply

##### Competent Teachers are in Short Supply

61. The greatest deterrent to establishing French programs in elementary school is the limited supply of qualified teachers.



This factor, alone, appears to provide the Ontario Department of Education with sufficient reason for leaving the initiation of such programs to the local school boards. A prevailing opinion among Departmental Officials is that a program of French in elementary school must be taught well, by adequate teachers, if it is to be of sound educational value. On the basis of this philosophy, the Department has been reluctant to establish a teaching program because of the time required to build up a source of qualified French teachers. (25)

### Training of Teachers for Second Language Instruction

62. The appropriate training for foreign language teachers in the elementary school has been studied. The UNESCO delegates in Hamburg in 1962 suggested a program which provided: (a) Training in the teaching of the age group which the student will be expected to teach; (b) Training in the methodology of teaching the language as a foreign language; and (c) Appreciation of the culture associated with the second language. All teachers of a second language should have a fluent command of this language and also have some knowledge of the pupil's first language. (26)

63. The above program embodies the essential principles of training with which most authorities in the field would agree. The importance of having good teachers is stressed by all experts in the field of language learning, but it is especially emphasized by those concerned with language learning by children. Theodore Andersson has this to say on the subject:

Since young children learn so readily by imitation and are capable of imitating so perfectly, it is important that they have as good a model as possible to follow. If the teacher is to serve as a model, he should have a native or near-native accent in the language which he teaches. It is not sufficient for him to "know" a language theoretically, that is, to be well versed in the grammar of the language. He should be able to feel the language and to live or enact the language. . . . Recognizing clearly the nature of language and the psychology of language learning, we should aim to provide teaching of the very highest quality. (27)

64. That the teacher is the focal point of a language program for children was recognized by the foreign language study group at a conference held in Illinois in 1957:

The Study group believes that the training of good teachers is essential to the success of any educational program. A poor teacher, even with the best possible facilities, can do little for his pupils, while a superior teacher can transcend many obstacles. If a program in

a foreign language is functional and challenging, it is usually because the teacher has been well trained in his calling. The standards which the Study Group recommends are the same as those proposed by a committee of the Modern Language Association of America: aural understanding, speaking, reading, writing, culture, professional preparation. (28)

#### Measures in Ontario to Increase Teacher Supply

65. An effort is being made in Ontario to provide additional professional training for French teachers in elementary school by means of summer courses and in-service training. However, there must be a good basic grounding in the language itself before these can fulfill their purpose. One of the requisites for obtaining permission to provide French courses in elementary school is that there must be competent teachers available. Because of the problems of enforcing this requirement, varying degrees of competency exist among elementary French teachers. It was found that some who enrolled in the summer course in Ottawa last year, a course intended to be one in methodology for elementary school French teachers, had little or no fluency in the language. (29)

#### Poor French Teaching a Hazard to Children

66. Department of Education and School Board Officials are concerned about the adverse effects inadequate French teaching can have on children. Mr. R.J. Sweet, French Consultant for the Toronto Board, expressed the view that it can result not only in poor linguistic habits but a thorough dislike for the language. (30) This opinion is supported by William R. Parker in an article in the National Elementary Principal:

Let's make sure of the quality of our teaching when we introduce very young children to a second language... I want to caution enthusiastic parents, administrators, and foreign language instructors that we shall defeat our purpose if we do not restrict the growth of this educational trend to the supply of adequately prepared teachers... Patience is not just a virtue in this case, it is a necessity. For the surest way of discrediting language instruction -- causing the public to doubt its value and relevance -- is to have it done by teachers who are not qualified.

#### Two General Methods of French Instruction

67. The report of the Ontario Curriculum Institute, "French as a Second Language", states two ways in which language instruction may be organized: by utilizing the regular teacher in her classroom or by employing specialized, itinerant teachers who move from room to room within a school or from school to school. (32)

68. The first of these would require extensive re-training programs or in-service workshops in order to be able to use the teachers that are now available. There are obvious limitations to this method, for these teachers will not, on the whole, be as well equipped as the specialist teacher. The Education Centre Library Report, however, has this to say in favour of the classroom teacher:

Many of the arguments in favour of the regular classroom teacher are implicit in the criticism of specialists. In the case of younger children especially, it is important to have a teacher who is aware of the children's needs and interests, and is thereby capable of making the learning experience productive. The regular teacher can avoid the compartmentalization of a "foreign language class" and without a rigid schedule, can find time in the course of the day to relate the foreign language to other subjects in the elementary curriculum. (33)

69. The second method, the use of specialists, permits the most economical use of a limited resource. It has the disadvantage of discouraging individual attention, since such teachers spend only fifteen or twenty minutes a day in any one classroom. In addition to this, it still presents the problem of teacher supply. Where can sufficient number of specialists be obtained? One possibility is from the Province of Quebec. However, Mr. J.B. Healey, Superintendent of Professional Development, pointed out that this is not as simple as it may appear. There is no surplus of teachers of French in Quebec, and furthermore, their dual system does not lend itself to exchange of teachers. In fact, it has been necessary for English-Protestant schools in Quebec to import teachers from France on occasion. (34)

70. Another solution might be to hire bilingual people with no professional training. Apart from the fact that this would require a change in policy on the part of the Department of Education, there is considerable risk involved in such a practice. The general opinion with regard to importing native French teachers, or bilinguals with no professional training, is that care must be taken to ensure that they are, or will be, competent elementary school teachers as well as being fluent in the French language. As Theodore Andersson says:

There is much evidence that a native knowledge of a language is not of itself a sufficient qualification. Many private elementary schools have in the past taught foreign language, particularly French, and in many cases their efforts have resulted in failure. Some of the graduates of these privileged schools, which have often engaged as teachers untrained native speakers, have been among the most difficult language students to deal with on the secondary level. They have often been found to have a complete

block in respect to language. Not only have they not learned the essentials, they have learned thoroughly to dislike the language and the culture it stands for. (35)

71. Bearing this in mind, it would appear that the ideal specialist teacher is one who has been trained specifically in the teaching of French to young children. The only institution in Ontario which offers anything resembling such training is the teachers' college for bilingual teachers, operated by the University of Ottawa. However, as stated in the Scarborough Report:

The purpose of this institution is to train bilingual teachers who are fluent in English for the French-speaking schools and not the reverse. As there is already a shortage of people so qualified, the hiring of bilingual teachers with this training by Scarborough (or Metropolitan Toronto generally) would create a real problem for the French-speaking schools of Ontario. (36)

72. These are some of the problems of teacher supply which must be given serious consideration. Steps have already been taken to alleviate the shortage, such as the holding of a summer course in methods of teaching French to elementary school children, in Ottawa, and a six-week crash program at the University of Western Ontario, aimed at training in the language itself. There are also plans under way to investigate the whole area of teaching French in elementary school. A Committee has been set up for this purpose by the Department of Education, consisting of seventeen members-- French consultants, inspectors, representatives of universities, elementary and secondary schools, the Ontario College of Education, and Teachers' colleges. It is hoped that these projects will result in an effective plan to provide a continuous source of qualified French teachers.

73. It should be re-emphasized that extension of existing French language programs should only be undertaken when competent teachers are available.

#### (B) Time And Scheduling

74. The problem of finding time for French instruction in the elementary school curriculum is of great concern to educators. At the Ontario Conference on Education in November, 1961, this took priority over all other problems in a discussion of French in elementary school. Delegates stated that the curriculum is already crowded, many pupils are weak in the mother tongue, and the argument of practicality applies only in communities where a considerable section of the population speaks the second language. It was pointed out, however, that time is found for the teaching of English to French-speaking students in bilingual schools. (37)

### Minimum Time for Instruction

75. The administrative difficulties involved in scheduling the French language instruction period are monumental, relating closely to objectives, types of teacher, i.e., itinerant specialist or classroom teacher, etc. If, for example, the emphasis is on the acquisition of oral skills, and for children this is where it should be, according to experts, it is generally agreed that instruction periods should be of short duration, 15-20 minutes each day:

Experience has shown that the minimum desirable, in the kindergarten and first and second grades, is 15 minutes from three to five times a week. In grades three to six, 20 to 30 minutes have proved desirable, although an able class can continue for a longer time without tiring if the teacher is skillful in varying the activities. (38)

76. It is this type of program that calls for the greatest reorganization in timetabling. Miss Florence Nichols, Supervisor of French in Etobicoke, says that because their program is being extended to all grade sevens and eights next year, it is necessary to reduce the time of instruction from five to four 20-minute periods per week. (39) This illustrates the flexibility required in scheduling such a program.

### Finding the Time for French Language Instruction

77. It was found in the survey by Dr. Ray that not all the school boards are utilizing the whole 100 minutes set as the maximum by the Department of Education. (40) But the opinion expressed in this report is that if a comprehensive and genuinely educational aim is accepted, it is clear that additional time will be needed to provide for the social studies, literary, musical and other aspects of French culture. Where is the time to be found?

78. The Scarborough Report outlines four possibilities: (1) take time from other basic subjects to allow twenty minutes daily for oral French. (2) Extend the school day to 4:30 p.m. and offer French from 4:00 p.m. to 4:30 p.m., or at some other period during the day. (3) Shorten the noon hour to one hour and have French instruction from 1:00 to 1:30, or at some other period in the day, using the half hour thus saved. (4) Teach French from 3:30 to 4:00. (41)

### Taking the Time From Other Subjects

79. The first of these possibilities is the method employed by most Ontario and Metropolitan Toronto Schools, and it presents the question as to whether there will be adverse effects on achievement in basic subjects. It has already been shown in the section I, Physiological and Psychological Implications of Second-Language



Learning that there is no evidence to indicate that this is the case. An experimental study carried out by the Toronto Board of Education on the learning of French in the public schools showed that while there was a loss of time spent on basic subjects through the introduction of French, the proportionate deduction of time from each subject prevented any one subject from suffering unduly. The study also investigated the effects on verbal reasoning by pupils through learning French and it was found that no negative transfer had occurred. (42)

### Lengthening the School Day to Teach French

80. Those who recommend lengthening the school day to provide time for French instruction should be aware that whatever the school day is now, it will be considered by nearly everyone to be just right. Lengthening it will seem wrong or unfair and administrators will have problems not only with teachers, children and parents, but with buses, crossing guards, budgets and other matters too numerous to mention.

### French as a Language of Instruction

81. Mr. R. J. Sweet, French Consultant with the Toronto Board is of the opinion that time for French language study must be found by reducing the time allotted to less important courses in the present curriculum, and that this can be minimized by integrating it into social studies, music, arithmetic, and geography, for example. (43) This concept of language learning is supported in a report of a Conference on the Improvement of Foreign Language Education in the Elementary School. issued by the California State Department of Education:

Since language in and of itself has no content, content should be selected from the other learning activities carried on in the classroom. Not only is the language still thus developed but the learning appropriate to the particular grade level is reinforced. The pupil learns to express himself in non-English terms, broadening his attitude toward the world by doing what children in other countries do and say and think. (44)

82. The Education Centre Library Report states that while the bulk of opinion on the subject of integration is concerned with the possibility of incorporating elements of other subjects into the language lesson, increasing support is evident for using the foreign language as the medium of instruction in other classes:

Reports of foreign language study in the U.S.S.R. indicate that in the special language schools children receive instruction in the history and literature of a foreign country in the appropriate language. In Great



Britain, an experiment at Leeds involved the teaching of arithmetic, history and poetry in French. Unfortunately, in North America especially, the dearth of elementary teachers competent in a second language virtually prohibits such a practice on a large scale. As long as specialist teachers and television are used for the bulk of instruction, foreign language will tend to constitute a self contained entity within the elementary curriculum. (45)

83. The problems of finding time for French instruction may be numerous and real, but if the decision is made to implement a program of French in elementary school, they can be overcome. As teachers and school administrators know, schools keep adding to their curricula and services over the years, rarely, if ever, sloughing off any of the old responsibilities. However, there is a point of saturation, and only the conviction that French Language instruction is essential to a well-rounded elementary education can overcome opposition based on the argument of an already crowded curriculum. If people are convinced of its value, it is not likely that problems of time and scheduling will prevent its being put into practice.

#### (C) Selection Of Pupils

84. Implicit in any discussion of objectives of a program of French in elementary school is a consideration of selection of pupils. As might be expected, there is a wide variation in the means of selecting pupils for existing programs in the province. Some centres have offered it as an enrichment experience for special classes, others have offered it to all with the exception of slow learners, while others have included all pupils.

#### Achievement in Language Learning due to Many Factors

85. The problem of selection is complicated by the fact that achievement in language learning is influenced by a variety of factors. This is pointed up in the Education Centre Library Report:

It is widely accepted that the most accurate predictor of success in languages is experience in a program. The experience of Dunkel and Billet suggests that even after one year, broad divisions of ability and achievement are discernible. The problem of providing remedial and review opportunities is further complicated by the fact that students are poor for a variety of reasons: differences in capacity, different rates of development, lack of motivation, emotional instability and immaturity, or family problems. (46)

86. In the report on their five year FLES (Foreign Language in Elementary School) project, Dunkel and Billet emphasize the importance of providing for individual differences. They recommend

that children who are having difficulties with their school work not be required to study a second language, at least not until they have some chance of success. In spite of the great difficulties in scheduling advising, and all the rest which this procedure involves, they feel that flexibility of this sort is of paramount importance. The deficiency of the unready child will tend to increase with the result that he will be hostile for as many years as he is exposed to the foreign language. (47)

87. If selection of pupils according to certain criteria is considered as a means of allowing for individual differences, the first obstacle that will be encountered is in establishing valid criteria for language success. Carroll presents part of the dilemma administrators will face in making such decisions:

It may be indeed true that certain kinds of FLES instruction place a premium on general intelligence, but on my own research findings this is not the case for courses taught with proper emphasis on speaking and hearing the foreign language. It is probably also a mistake to select children on the basis of reading skills, because present day audio-lingual methods put, no stress on reading skills until the child has been well started in using the spoken foreign language, and some poor readers get much encouragement from their success in foreign language. (48)

#### Intelligence not Only Guide to Achievement

88. Contrary to widely held opinion, Dunkel and Pillet found that children with high I.Q.'s were not always the highest achievers. Because much of their customary success has come from relying on intelligence and insight rather than on diligence and concentration, the highly intelligent, highly verbal, creative students often find the step-by-step process involved in language mastery either unfamiliar or distasteful. They found that the result is sometimes not merely lower achievement than might be expected, but also a feeling of frustration, with its usual by-products. (49)

89. It appears, therefore, that neither eliminating apparently weak students nor choosing the gifted ones are entirely dependable means of selecting groups for second-language learning. Research by Lambert and Gardner on the relationship between language aptitude, intelligence and achievement in French does give some encouragement to the prospect of devising means of predicting success in a second language. They found that:

Firstly, it seems clear that there is such a thing as a language aptitude and more important, that this aptitude is relatively independent of those abilities which we subsume under the general heading of intelligence. This

doesn't mean to say that if we choose only intelligent children we won't have a group who will tend to learn languages quickly. It does mean, however, that there are ways of selecting the most able students for language training which are more efficient and more accurate than when basing the choice on intelligence. Furthermore, the concept of a language aptitude does not suggest that some students can and some students cannot learn the language. It does suggest that given a certain amount of time for studying, and a certain adequacy of presentation of the material, some students will develop a higher level of achievement than others. (50)

90. In addition to the problems of establishing criteria on which to base a selection of pupils, limiting the program to select groups compounds the problem of integration of the elementary school French instruction with that of the secondary school. More will be said about this later, but the burden that such an arrangement places on secondary school administrators is obvious.

91. A strong case can therefore be presented by those who advocate French instruction in elementary school for all pupils. Mr. A. F. W. Hodgins, Assistant Superintendent of Curriculum and Textbooks, is not in favour of limiting the instruction to select groups because (1) the study of the French language can be socially and culturally beneficial to all, and (2) such a practice is not democratic. (51)

92. This theory is supported in the conference bulletin from the UNESCO Institute for Education, Hamburg, April, 1962:

Bearing in mind the very powerful social, political and economic reasons for foreign language learning in the modern world, a thorough examination was made of the aims, content and methods of language teaching in the primary grades. Participants with experience in language work with children under ten offered a number of recommendations for this work. They were convinced that teaching young children a second language was practicable and educationally valuable for all children and not only for the specially gifted, provided full use was made of the recent advances in the methodology of modern language teaching. (52)

93. And from "Guideline for the Evaluation of FLES", a report of a work conference of specialists, comes this summary:

FLES is for everyone. There is no valid criterion thus far to predict that any particular pupil will not do well in FLES. Much less is there any valid way to predict that parti-

cular pupils will not benefit in part from FLES. There is some indication that pupils who are otherwise weak may improve generally through FLES and do well in it. (53)

94. A strong case can be made for giving all pupils an opportunity for language experience. There seems to be no more valid argument for excluding a child from learning French than for excluding him from any other subject, assuming that the teachers are capable of dealing with individual differences, as they ought to be regardless of the subject being taught. According to reports of school systems where a second language has been offered to all, most have profited from it, including a large proportion of those who had little previous success in other academic areas.

#### (D) Co-Ordination With Secondary School

##### Integration of Program a Necessity

95. The need for integration between elementary and secondary school French programs is fundamental to the nature of language learning. Since it is a sequential affair rather than one of areas, there is much greater need for liaison than there is with other subjects. Most experts are of the opinion that "if the programs are less than well articulated, the failure of the elementary program is virtually inevitable." (54)

96. Mr. R. J. Sweet, Consultant with the Toronto Board, is of the opinion that in order to facilitate the transition from elementary to secondary school, French in Grade 9 must be made more flexible. He points out that there is a shift of emphasis here from aural-oral skills to reading and writing. He warns that haphazard articulation may cause a reversal of attitude on the part of the child. (55)

##### Administrative Problems

97. The Education Centre Library Report presents some of the administrative re-organization involved in co-ordinating the two programs:

In general, the literature accepts as imperative the need for FLES graduate to be segregated from beginners, at any grade level. A secondary school which receives pupils both with and without FLES experience must provide, as a minimum, two streams for the first two years at least. The logic of this is twofold: the progress of the FLES graduates is retarded if their particular skills pass unrecognized and undeveloped, and the initial progress of the beginners may be hampered by unnecessary competition with their more experienced classmates. Such a dual situation may arise for any number of reasons, but most commonly it is

because either not all elementary schools in the district offer a FLES program or not all the students at the elementary level are included in the program. Indeed the scheduling complications which ensue from a restricted FLES program constitute a major factor in any decision to limit FLES enrollment on the basis of I.Q. or achievement. (56)

98. Organizing the timetable in Grade 9 to accommodate those who have had French in elementary school and those who have not, is of great concern to Ontario administrators. This is a particularly difficult problem at the present time since elementary school French programs are by no means general throughout the province. The Ray Report states that if French were not taught to all pupils in elementary schools, either the secondary schools would have to disregard what had been learned prior to Grade 9, or the French group would have to be denied the usual choice of options if it were continued as a special group. Such a system would also involve accommodating very small groups, additional classrooms, extra staff and therefore considerably increased costs. (57)

99. In those communities that have already chosen to teach French in their elementary schools, the problem requires immediate attention. In Ontario, the following means of effecting continuity from elementary through secondary school have been tried: teacher committees, inter-visitation of elementary and secondary French teachers, appointment of a co-ordinator, and special groups through Grades 7 to 10. (58)

#### A Co-ordinator can Help Integration

100. The appointment of a co-ordinator as a solution to the problem receives support from the authors of the Education Centre Library Report:

In order to ensure a smooth passage through the various academic levels, educational authorities are repeatedly urged to entrust the responsibility for the total language program to a single co-ordinator, or, at least, to a committee of administrators fully conversant with the demands and needs of the various levels. It is his task to see that the staffs of the various schools are not only fully aware of their role in the total scheme, but also of the scope and depth of the contribution of others. As long as the different phases -- elementary, intermediate, and senior -- are allowed to view their efforts as self-contained units, chaos is inevitable. (59)

101. Certainly, the other methods of effecting continuity, that is, inter-visitations of French teachers, teacher committees and



special groups through Grades 7 to 10, will contribute toward making the transition a smooth one, but the co-ordinator provides a stabilizing influence that is difficult to obtain otherwise.

102. The best means of ensuring integration of the elementary school French language program with that of the secondary school is to have the secondary school staff involved in the planning of the elementary school French program. In this way, decisions that may create problems for the high school will be avoided, and greater consideration will be given to strengthening the high school program. It is essential to the success of FLES programs that there be a quality of continuity, a wholeness, which pervades their entire structure.

#### (E) Cost

103. A fundamental question which must be answered before embarking on a program of French in elementary school is "can the community support the additional financial burden?" Most authorities place the problem of financing high on the list of deciding factors, for obviously, no part of a program can be implemented without adequate financial support.

104. As with the other administrative problems, the cost is dependent on the objectives established, which in turn determine the type of instruction and the number of pupils to which it applies. Whether specialists are added to the staff or classroom teachers are to be used, greater expenses will be incurred -- for additional (and higher) salaries in the first case and for financing in-service training programs in the second. If all pupils are involved, then obviously the burden will be greater; if a selective group is involved, school boards must allow for accommodating these when they reach high school, and this will entail added costs. The conclusion reached by several researchers that, for efficient language instruction, a class of more than 15 to 20 pupils is very difficult to handle, suggests more and smaller classes, adding to the cost of administration. (60)

105. The Board of Education for the City of Toronto put an amount of \$80,000.00 for Elementary School French language instruction, in their 1963-4 budget. This was for one grade (8). An amount of approximately twice that figure will be necessary for 1964-5 when two grades are involved. On this basis, when 4 grades are ultimately involved, there will be an additional cost to the Toronto taxpayer of some \$320,000.00 yearly for teaching services alone. This does not take into account the capital and maintenance costs of the total educational program attributable to the French language classes.

106. In the Township of Etobicoke, a detailed costing of Elementary School French Instruction for the academic year 1963-64 has been done. The total cost of providing French Instruction



in the Elementary School was \$49,020.05. This included the cost of instructors, supplies and teaching aids, and share of administrative costs.

107. In this session, 1668 pupils were taught. This number included some grade eight classes plus certain advanced classes and certain enrichment classes. The per pupil cost was \$29.39. The cost of the French program in terms of the Township Residential mill rate (based on the 1964 assessment) was estimated as 0.095 mills. (61)

108. These figures, while they give an indication of the cost of the program in the initial years, do not tell the whole story. Officials at both the Toronto and Etobicoke Boards of Education felt that as the program developed and more school grades were involved, there would be an increasingly efficient utilization of teacher time. When the upper four grades of the elementary school are involved in the program, there will be, in effect, no "extra" teachers teaching French, anymore than there will be no "extra" teachers teaching Geography or any other subject.

109. Once the idea of French instruction in elementary school proves itself, the financial requirements will almost certainly be found. The rate at which this idea gains acceptance, will depend, of course, on the value which the community places on a better language education for their children.

#### (F) Attitudes Of School Boards

110. Since it is the citizens of a community that shape the curricula of the public schools, it is important to know the general attitude toward the teaching of French in elementary school as expressed by some Metropolitan School Boards.

Mr. William R. Stainsby, Chairman of the Toronto Board, states that the introduction of FLES programs in public schools was given unanimous support by the Board members. They have already set into operation their plan to begin it a grade earlier each year until it is introduced at the Grade Five level.

Mr. J.E. Durant, Assistant Superintendent of Secondary Schools in Etobicoke, reports extremely favourable results from the French instruction given to Advancement and Enrichment Classes beginning with Grade Five. This instruction is being extended to all Grade Seven and Eight pupils next year and the plan is to extend it into the earlier grades in the following years. There has been no opposition to the program, nor have they experienced difficulty in obtaining French teachers in spite of the fact that specialists are used rather than classroom teachers.

Mrs. B.W. Grossberg, Chairman of the Forest Hill Board of Education, reports that their public schools have had French programs for five years now, with most satisfactory results. No opposition has been expressed nor have they encountered serious administrative problems.

The Scarborough Board of Education has decided in favour of FLES programs beginning with Grade Eight next year, Grade Seven the following year, etc. An in-service training program was organized this past year to prepare classroom teachers to carry out the instruction.

### SUMMARY

111. The most salient administrative problems which will likely be experienced in school systems instituting French at the elementary school level have been enumerated. Different communities will solve their problems in ways adapted to the local conditions. The most important thing to remember is that if a community sincerely believes in the worth of the French language program, these problems can be resolved. Administrators will find that once the validity and desirability of French language instruction at the elementary school level have been established, ways will be found to overcome administrative obstacles.

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TITLE: French at the Elementary School Level

AUTHOR: Institute of Citizenship, Toronto

Brief of 31 plus 16 pages ; no recommendation(s)

#### REMARKS OF ANALYST

This brief was prepared under the supervision of respected members of Toronto's Academic, Professional, Legal and Business Communities embodied in the Institute of Citizenship, a charitable foundation established by Hubert Harry Harshman in 1954. It represents one facet of the Institute's support of postgraduate studies in the humanities, sciences, and professions relating to the general question of citizenship. The Institute through this study recognizes that "no more pressing problem exists than the present lack of understanding between English-speaking and French-speaking Canadians".

Since learning the other group's language would improve intercultural communications, the brief is devoted to a study of the problems involved in language learning, with special reference to learning French in an English-speaking society. Among the questions examined are the implications and effects of second language learning by young children, the aims of a French program at the elementary level and the various administrative problems involved in its implementation. These should be commented upon by the Research Section.

Because of the need for technical and scientific evaluation of this brief and in order not to distort its main themes, no other summary is provided than that supplied by the authors themselves.

(The description of the Institute and the original summary are bilingual).

The main conclusion is that "if a community sincerely believes in the worth of the French language program ... ways will be found to overcome administrative obstacles."

#### ATT.: RESEARCH

----- The whole brief ought to be evaluated and commented upon by the Linguistics Division of the Research Section

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## SUMMARY AND CONCLUSIONS

The success of a second language program in the schools depends on a broad base of community support. There may not be complete agreement on the objectives of the French language program. Indeed, it is unreasonable to expect this in a province as large as Ontario, or in a city the size of Metropolitan Toronto, where there is such variation in the character of the population. There must, however, be a purpose and direction to the program, if it is to be of sound educational value.

This brief sets forth the problems arising from the introduction of French language instruction at the elementary school level and summarizes its findings under the following headings.

### 1. PHYSIOLOGICAL AND PSYCHOLOGICAL IMPLICATIONS OF SECOND LANGUAGE LEARNING BY YOUNG CHILDREN Page 5

To win the support of parents and educators for a program of French at the elementary school level, they must be assured that there are definite advantages to beginning the language at this level. (para. 11)

#### A. Age Factor Page 5

There is no unanimous agreement on the best age for the beginning of a second language. However, the weight of evidence and expert opinion favours the early years, with superior performance to be anticipated at ages eight, nine and ten. (paras. 12-20)

The most favourable grades in which to begin a second language are three and four. Children are then familiar with school life and have been introduced to reading and writing in their native language. The danger of linguistic confusion or retardation is reduced. (paras. 21-22)

#### B. Attitudinal Factors Page 8

The second language program may be supported by the community for its usefulness, cultural value or educational value as a discipline. Whatever the motive, if the program is to be successful, there must be a favourable attitude toward the language and the culture it represents. (paras. 23-29)

#### C. Effect Upon Other Subjects Page 10

Evidence overwhelmingly suggests that the study of a second language in the early years of school does not adversely affect a child's intelligence or achievements in other subjects. (paras. 30-36)

#### D. Effect on Emotional Development Page 12

Provided that due consideration is given to the methods and techniques of teaching a second language, and the selection of pupils, the danger of emotional problems developing from second language instruction in the learners is negligible. A strong point is made here for the necessity of having teachers who have an easy rapport with children as well as being language specialists. (paras. 37-47)

### 2. OBJECTIVES OF AN ELEMENTARY SCHOOL FRENCH PROGRAM Page 14

The three prime objectives of second language learning are firstly, those which stress the attaining of language skills; secondly, those which stress cultural values and increased understanding of the foreign land, people and culture; and lastly those which stress the educational discipline of the program. (paras. 47-51)





The learning of language skills - understanding, speaking, reading and writing, in that order - should be, in our view, the primary objective of second language learning in the elementary school. The other two objectives, however, must be integrated into the program. (paras. 52-53)

Teaching a second language should be part of a sound integrated educational process to make this discipline serve as a vehicle for understanding as well as communication. This is primarily a problem of teaching methods. (paras. 54-58)

### 3. ADMINISTRATIVE PROBLEMS

Page 17

#### A. Teacher Supply

Page 17

The difficulty of obtaining adequately trained teachers is perhaps the most acute of the several problems inherent in establishing French as an integral part of the elementary school curriculum. (paras. 61-66)

French may be taught by the regular teacher in the classroom or by the employment of specialized French language teachers who move from class to class, or from school to school. Training of both types of teachers presents problems, which in Ontario are being solved partly by summer crash programs at Ottawa and at the University of Western Ontario. As presently constituted, these summer crash programs are barely adequate to provide teachers for the existing French language instruction. (paras. 67-73)

#### B. Time and Scheduling

Page 21

It is generally felt that the minimum time to teach the French language properly, is twenty minutes a day. The most common method used to secure time for teaching French in Ontario schools is to take it from the other basic subjects. (paras. 75-78)

There is no evidence that a small amount of time so taken from each of several subjects affects any subject significantly. (paras. 79-80)

There is increasing support for using the second language as the medium of instruction in various subjects. The children learn to express themselves in non-English terms and to think as the children of other countries and cultures. (paras. 81-83)

#### C. Selection of Pupils

Page 24

Criteria of selection are not necessarily identical with criteria demonstrating intelligence. (paras. 85-89)

All pupils should have the experience of learning another language. There is no more valid argument for excluding a child from learning French than for excluding him from any other subject, assuming that the teachers are capable of dealing with individual differences. (paras. 90-94)

#### D. Co-ordination with Secondary School

Page 27

The need for integration between elementary and secondary school programs is fundamental to successful language learning. (paras. 95-97)

The organizing of the time table in Grade Nine to accommodate those with or without French in elementary school is of great concern to Ontario and Metropolitan Toronto administrators. (paras. 98-99)

The appointment of a co-ordinator of French programs in elementary and secondary schools is a useful way of integrating French studies. (para. 100)



Another excellent method of securing integration with the studies in the secondary school is to enlist the secondary school staff in planning the elementary school French program. (paras. 101-102)

E. COSTS

Page 29

The cost varies with the type of instruction. (paras. 103-107)

Any curriculum improvement involves increased costs but if people wish to adapt their schools to the needs of an ever-changing world, they must be prepared to spend the money for this adaptation. (paras. 108-109)

F. Attitudes of School Boards

Page 30

Several school boards in Metropolitan Toronto have expressed their approval of French language instruction in the elementary schools. (paras. 110-111)



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MÉMOIRE DE

L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

PRÉSENTÉ

À LA

COMMISSION ROYALE D'ENQUÊTE

SUR LE

BILINGUISME ET LE BICULTURALISME

\*\*\*\*\*

OTTAWA, 2 JUILLET 1964





MÉMOIRE DE L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA  
présenté à la  
COMMISSION ROYALE D'ENQUÊTE SUR LE BILINGUISME ET LE BICULTURALISME

No one knows my country, neither the stranger  
nor its own sons. My country is hidden in  
the dark and teeming brain of youth upon the  
eve of its manhood. My country has not found  
itself nor felt its power nor learned its true  
place. It is all visions and doubts and hopes  
and dreams. It is strength and weakness, des-  
pair and joy, and the wild confusions and rest-  
less strivings of a boy who has passed his boy-  
hood but is not yet a man.

Bruce Hutchison, THE UNKNOWN COUNTRY.

Si véritablement personne ne connaît notre pays, il affiche quand même à la face du globe une place de géant. C'est pour lui le problème de l'immensité physique où se cache et repose une multitude inouïe de richesses variées ayant depuis quelques siècles à peine captivé et retenu, non seulement l'attention du monde mais aussi celle de son jeune peuple issu de deux grandes races occupées depuis deux millénaires à fouler les sols de l'Europe et de toute la terre pour laisser en Amérique le sceau ineffaçable d'une civilisation imprégnée de gloire, de respect et de liberté, mais souvent assombrie et déchirée par des conflits d'intérêts, apanage inéluctable de la faillibilité et de l'imperfection humaine.

2. Aux prises avec une telle immensité physique, son peuple n'a pu toujours définir ou préciser la grandeur de ses rêves ou de ses ambitions, la force de ses espoirs ou la profondeur de ses doutes.

3. Mais, à la veille de ses cent ans, encore adolescent dans l'histoire des peuples, le Canada, après avoir donné à son économie un essor dirigé et planifié, veut analyser sa marche culturelle, assombrie elle aussi par des conflits d'unité, de compréhension et d'orientation.

4. Voilà pourquoi, répondant à l'invitation qui a été lancée, l'Institut Canadien-Français d'Ottawa, organisme de langue française fondé à Ottawa en 1852 et constitué en vertu d'une loi de l'Assemblée législative du Haut-Canada, adoptée le 18 septembre 1865, présente ses hommages aux membres de la Commission royale d'enquête sur le bilinguisme et le biculturalisme,



les prie d'accepter des félicitations pour le travail déjà accompli et de bien vouloir accueillir le présent mémoire soumis dans le dessein d'appuyer leur oeuvre et d'apporter peut-être quelques idées à la solution des problèmes en cause.

5. Association récréative, culturelle et humanitaire comptant quelque 700 membres recrutés parmi les Canadiens français de la région fédérale, l'Institut a pour patron d'honneur S.E. Mgr M.-J. Lemieux, o.p., archevêque d'Ottawa.

6. Nous fondant simplement sur des procédés empiriques, sans rechercher ni énoncer des principes philosophiques ou nouvelle-vague, nous formulerons, sans prétention et succinctement des observations sur le bilinguisme et le biculturalisme, sur la Confédération et certains problèmes du domaine fédéral, sur les grands organes de communication et, enfin, nous énoncerons certains propos d'ordre général au sujet de l'instruction publique, eu égard aux pouvoirs de la Commission dans ce domaine.

7. Si nos propos semblent marqués d'une certaine sévérité ou d'un manque de souplesse, c'est que, gardant quand même une certaine mesure, nous n'avons pas encore perdu notre fougue juvénile et nous nous refusons à embrasser un conformisme béat qui n'aboutirait en somme qu'à un énoncé de banalités.

8. Nous estimons qu'il y a lieu de maintenir et d'améliorer le caractère bilingue du Canada, mais qu'il n'y a pas lieu d'accorder un statut officiel au multiculturalisme, que les erreurs répandues au Canada et ailleurs au sujet du mode de vie, des ambitions et des aspirations des Canadiens français nous obligent à proposer la création d'un Bureau d'Informations canadiennes-françaises, un Office of French Canadian Information, et, enfin, que si les régimes provinciaux d'instruction publique orientaient la formation des élèves vers un canadianisme plus profond et mieux vécu, certains problèmes que nous connaissons aujourd'hui finiraient par disparaître.



9. Le Canada est un pays officiellement bilingue, de jure et de facto; tout citoyen de langue française, né au Canada, devrait pouvoir se sentir chez lui partout au Canada, autant que le citoyen de langue anglaise.

10. Le paragraphe précité s'applique non seulement aux citoyens du Québec, mais à tous ceux qui font partie des minorités françaises disséminées à travers le pays et, particulièrement, au Nouveau-Brunswick, en Ontario, au Manitoba, en Saskatchewan et en Alberta. Près de 1,500,000 Canadiens français vivent dans ces provinces et ils ont mis au moins 75 ans à créer un état de fait que nul ne peut nier ni méconnaître. Au prix de nombreux sacrifices qu'il ne convient pas d'énumérer ici, ils sont parvenus à conserver leur langue et leurs traditions, en dépit d'assauts de certains gouvernements provinciaux qui, méconnaissant le droit des gens et le British Fair Play, se refusaient à reconnaître officiellement leur existence.

11. C'est peut-être pour cela qu'on dit de ces minorités qu'elles sont libres de penser ce qu'elles veulent à la condition qu'elles pensent comme les citoyens de la majorité. Ce n'est pas là, à notre avis, créer un climat propice au rayonnement du bilinguisme.

12. Tous les gouvernements provinciaux devraient reconnaître officiellement l'existence des minorités françaises et leur accorder les mêmes égards, sinon les mêmes droits, que le gouvernement du Québec reconnaît à ceux qui, dans les limites de ses frontières, constituent une minorité.

13. Nous ne demandons pas que tous les Canadiens deviennent bilingues, mais on devrait accorder tous les avantages possibles à ceux qui veulent le devenir. Il conviendrait également que dans tous les bureaux du gouvernement fédéral, où qu'ils soient, on puisse répondre dans la langue de l'interlocuteur qui s'exprime en français ou en anglais. C'est ainsi qu'on en use en Suisse à l'égard des langues officielles.





14. Tous les services téléphoniques du gouvernement fédéral, à Ottawa et dans le Québec absolument, devraient répondre immédiatement à une demande en français, sans qu'il soit besoin qu'on nous dise: "I dont speak French, do you want a French operator?", suivi naturellement d'une attente vexatoire de quelques minutes qui n'a plus sa raison d'être aujourd'hui.

15. Le biculturalisme, comme le mot l'indique, embrasse deux cultures, pas plus. Que les néo-Canadiens et les gens d'autres nationalités gardent jalousement leur langue, leurs coutumes et leurs traditions, nous les respecterons, les encouragerons et les honorerons. Mais qu'ils demandent au même titre les mêmes droits qu'accorde la constitution du Canada aux fondateurs de notre pays, nous ne croyons pas qu'il convienne de le leur accorder. Les Balkans nous donnent une leçon à cet égard, même si le parallèle n'est pas rigoureusement exact.

16. Les néo-Canadiens peuvent se joindre à l'un des deux groupes fondateurs de notre pays puisqu'ils doivent d'ailleurs, avant d'acquérir la nationalité canadienne, connaître l'une des deux langues officielles. Ils pourront toujours jouir des avantages que leur accorde la démocratie canadienne sans pouvoir se réclamer de l'égalité constitutionnelle. En quoi nous nous conformons aux dispositions générales du droit international privé visant la nationalité.

17. Notre Confédération de 1867 est plutôt une fédération qui accorde aux deux races fondatrices des droits égaux confirmés et reconnus après au moins quatre ans d'études, de compromis, de pourparlers et de travail, dont on évoque cette année le souvenir par des cérémonies officielles à Charlottetown et à Québec. Notre fédération ne saurait reconnaître aujourd'hui plusieurs autres races ou autres langues sans compliquer la situation délicate dans laquelle elle se trouve.



18. A cet égard, il ne faut jamais oublier que le Canada est un, en dépit de divergences démographiques, géographiques, politiques, sociales et économiques. Les graves problèmes que nous avons surmontés dans le passé malgré les haines, les clans, les préjugés, voire les quasi révolutions doivent aujourd'hui nous inspirer, nous éclairer et nous guider, mais surtout nous faire comprendre qu'ayant pu dans le passé nous montrer assez magnanimes et assez intelligents pour trouver des solutions convenables, rien ne nous empêche aujourd'hui de serrer les rangs, de former des équipes d'études et de tout entreprendre dans le dessein de trouver des solutions modernes à des problèmes nouveaux. Que la voix de l'expérience nous trace la route du succès !

19. Pour y arriver, il faudrait que tous les Canadiens comprennent, ce qu'on ne leur enseigne pas assez, qu'au point de vue constitutionnel, il n'y a pas chez nous de majorité ou de minorité anglaise ou française au sens strict du mot puisque l'Acte de l'Amérique du Nord britannique fait des égaux des deux grandes races fondatrices de notre nation. Notre vitalité constitutionnelle se fonde donc sur le respect mutuel.

20. Depuis 1867 toutefois, des événements politiques et des phénomènes démographiques surtout sont venus accentuer l'écart numérique entre l'élément français et l'élément anglais. L'accroissement de la population dans les provinces anglophones s'est affirmé par les naissances, par l'immigration et, en 1949, par l'entrée de Terre-Neuve dans la Confédération. A certains moments, on s'est demandé si l'on ne voulait pas noyer dans la mer anglaise de l'Amérique du Nord, l'élément français du Canada, comme on l'avait fait de l'Acadie en 1755.

21. Ainsi s'est constituée la majorité anglophone au Canada qui, graduellement et sans qu'on puisse le lui reprocher, a, par son travail et sa détermination, fondé des industries, développé nos ressources à l'aide du capital anglais et américain et, en un mot, pris les rênes de notre économie et la direction de l'Etat.



En quoi lui incombait la lourde responsabilité de veiller à ce que le Canada demeure uni. Elle a assez bien réussi dans cette voie, mais, inévitablement, des ombres sont venues assombrir le tableau.

22. Au cours d'un passé assez récent, les demandes visant une meilleure représentation canadienne-française au sein de l'Administration fédérale se font entendre. Un premier ministre du Québec éveille des soupçons souvent illusoire contre les centralisateurs d'Ottawa. Certains députés de langue française réclament un drapeau distinctif; d'autres veulent les chèques bilingues et, enfin, certains, dès 1946, demandent de désigner le 1er juillet comme la Fête du Canada. Les minorités françaises des provinces de l'Ouest particulièrement ne reçoivent pas un traitement jugé équitable et, entre autres, André Laurendeau le souligne dans "Le Devoir" après un autre de ses voyages dans cette région. Des magnats de l'industrie du Québec ou de sociétés de la couronne, dont certains sont d'ascendance étrangère, se plaisent à prôner l'unilinguisme et à répéter la rengaine erronée visant la compétence des Canadiens français. On impose à un hôtel de Montréal le nom de Reine Elizabeth et les étudiants manifestent. Puis se renouvellent des demandes antérieures dans le dessein de modifier à Air Canada le nom de Trans Canada Air Lines. Toutes ces choses, nous dit-on alors, coûteraient trop cher. Et toutes ces choses prennent du temps à être mises à exécution. Voilà pourquoi l'élément français se demande si la majorité anglophone ne s'évertue pas à l'ignorer et à refuser de reconnaître les attributs d'un véritable Etat fédéral bilingue et canadien. De partout au Canada nous viennent des commentaires que le fonctionnarisme fédéral ostracise le Canadien français, l'ignore ou le relègue à l'arrière plan, lui, à qui la constitution confère un statut d'égalité.





Un vent nationaliste souffle de par le monde, donne naissance peut-être aux idées de Marcel Chaput et éperonne le Canada français qui n'échappe pas à ce mouvement inéluctable puisque les quelques faits que nous venons de signaler lui ont démontré que, volontairement ou non, on l'a négligé ou on le considère comme parent pauvre ou citoyen de seconde zone. D'où les demandes répétées à l'égard de l'égalité dont doivent jouir tous les Canadiens et les menaces de séparatisme qui germent au Québec, ébranlant ainsi la charpente de notre Confédération.

23. A ce stade, sans prétendre nous mêmes à l'infailibilité, nous croyons devoir souligner que certaines attitudes de nos concitoyens de langue anglaise ne sont pas des facteurs d'unité, même si plusieurs d'entre eux veulent vivre en paix dans un Canada uni.

24. Depuis trop longtemps, on porte le Canadien de langue anglaise à penser que son compatriote de langue française n'est pas un aussi bon citoyen ou patriote que lui puisque celui-ci, à l'instar de celui-là, oriente son patriotisme vers le Canada plutôt que vers une mère-patrie qu'il respecte mais dont le concept, à son esprit, ne peut souffrir d'analogie.

25. Par exemple, trop de Canadiens anglophones s'efforcent d'afficher leur ignorance en prononçant mal un nom français, surtout à la radio, dans le fonctionnarisme provincial et même dans le fonctionnarisme fédéral. Et trop de Canadiens d'expression anglaise prétendent que le Canadien français n'a pas fait son devoir durant les deux dernières guerres auxquelles le Canada a participé. Les commentaires de la presse anglaise à cet égard ont été pitoyables.

26. Pourtant des milliers de Canadiens français se sont engagés hors du Québec, sans qu'on en tienne compte officiellement, sous le nébuleux prétexte qu'on ne peut établir d'une façon définitive qui est Canadien français. Et l'on s'efforçait de faire croire que les conscrits canadiens provenaient uniquement de la province de Québec, alors qu'on les comptait dans toutes les provinces.



Lorsque s'écrit l'histoire de la participation des Canadiens français aux guerres de leur pays, on les retrouvera avec autant de gloire et d'honneur qu'en 1812, alors qu'ils gardaient à la couronne britannique la colonie canadienne que convoitaient les Etats-Unis.

27. De telles causes de désunion disparaîtraient-elles, que la Confédération ne s'en porterait que mieux.

28. Encore, si les grands organes de communication traitaient de nos problèmes en toute objectivité! A l'exception de Radio-Canada, dont les réseaux de langue française ont rendu d'immenses services à tous les Canadiens français, nous ne connaissons aucun organe important de communication qui soit tout à fait impartial à notre égard. La Canadian Press, dirigée de Toronto, occupe une place importante dans la diffusion des nouvelles canadiennes et mondiales. Propriété des journaux qui souscrivent à son service, cette agence de nouvelles est administrée par un personnel compétent et anglophone qui, naturellement, protège les intérêts de la majorité. Mais il conviendrait, croyons-nous, de démontrer au personnel de la Canadian Press comment "il pourrait promouvoir le concept d'égalité et la connaissance de notre héritage culturel" en disséminant moins d'erreurs et de préjugés. Trop de ses reporters châcient, sauf à quelques exceptions près, d'une façon impitoyable mais toujours voilée ceux qui ont le malheur de ne pas penser comme la majorité de langue anglaise. Que de sottises cette agence a pu répandre sur notre compte! En 1939, elle s'empressait de rapporter les paroles d'une diététicienne quelconque de Toronto qui, ayant visité Québec, attribuait à la soupe aux pois les qualités prolifiques des Canadiens français. Nous n'avons ni le désir ni le temps de citer d'autres exemples d'une telle aberration. Une nouvelle défavorable se produit-elle au Québec, qu'on l'achemine par fil à tout le Canada. Ainsi, on a accordé beaucoup trop d'importance aux déclarations des séparatistes en regard de leur force numérique. Mais la nouvelle est-elle favorable au Canada français qu'on semble ne la distribuer qu'au réseau de Québec.



29. Dans le domaine international, à l'exception des nouvelles qui émanent de Washington, la Canadian Press nous sert ce que Londres veut que l'on sache et, toujours, c'est le point de vie britannique qui nous est présenté encore qu'il soit important, sans être nécessairement toujours indispensable. Bien sot qui ne peut le discerner pour peu qu'il se renseigne auprès d'autres services de nouvelles d'Europe ou des Etats-Unis.

30. Les grands journaux et la télévision de langue anglaise, en général, traitent de nos problèmes avec assez d'objectivité, bien que là encore certains correspondants ne semblent pas comprendre le bien-fondé des revendications canadiennes-françaises. Quant à la radio de langue anglaise, à Ottawa du moins elle fait pitié sur plusieurs points en sus du problème qui nous concerne.

31. C'est pourquoi nous croyons nécessaire de proposer la formation de ce que nous appelons un Bureau d'informations canadiennes-françaises, en anglais un Office of French-Canadian Information, pour corriger autant que possible les erreurs disséminées sur notre compte au Canada, puis à l'étranger, si nécessaire. Ce bureau, absolument autonome, dirigé par des Canadiens français pas nécessairement tous du Québec, pourrait non seulement corriger des informations erronées, mais devrait aussi renseigner d'abord les Canadiens de langue anglaise sur le mode de vie, les aspirations et les réalisations du peuple canadien-français au moyen d'articles, de communiqués, de brochures ou d'opuscules qui ne seraient pas des traductions, quelle qu'en soit l'excellence, de bulletins ou d'oeuvres pensés et rédigés en anglais. Et pour assurer à ce Bureau l'affranchissement le plus complet de tout pouvoir ou parti politiques, on pourrait l'instituer en fonction d'ententes fédérales-provinciales ou mieux encore le confier à une fondation dont les revenus seraient assurés par le gouvernement fédéral, les gouvernements provinciaux, les grandes sociétés financières et les particuliers.





Un tel organisme apporterait une contribution d'un prix inestimable à l'unité nationale. Il entraînerait au plus des déboursés annuels de quelque \$100,000 mais, éventuellement, la vente de certains ouvrages pourrait, sans en assurer la rentabilité, diminuer le coût d'opération.

32. Nous ne prétendons pas que le seul fait d'instituer une commission royale d'enquête pourrait régler tous les problèmes relatifs à l'unité nationale. Et nous ne prétendons pas non plus que nos propos, ni même le magnifique travail de la Commission, pourront corriger les erreurs, les sottises et les préjugés qu'on propage à cet égard.

33. Car les erreurs, les sottises et les préjugés de cette nature procèdent de l'ignorance ou du moins d'une formation orientée dans un sens contraire aux intérêts du Canada, tels que la majorité des Canadiens bien pensants les envisagent.

34. Il nous semble que même si la Commission Laurendeau-Dunton ne parvenait qu'à convaincre les ministères de l'Instruction publique des provinces de modifier leurs programmes scolaires et de les orienter en fonction des intérêts du Canada moderne, elle aurait accompli une tâche éminemment louable. Trop de provinces semblent considérer encore le Canada comme une colonie de la Grande-Bretagne et d'un empire désormais éphémère, pour lesquels seul le patriotisme doit exister. Trop de provinces enseignent mal l'histoire du Canada ou semblent la remplacer par l'histoire d'Angleterre. Comment prétendre alors former de vrais citoyens canadiens quand on connaît mieux que la sienne l'histoire d'un autre pays?

35. Loin de nous l'idée de vouloir détacher le Canadien de langue anglaise de ses traditions britanniques dont nous sommes fiers et dont nous jouissons des garanties qu'elles nous ont procurées. Mais défendre et réclamer les intérêts du Canada, ce n'est pas s'attaquer à un autre pays.



Lorsque le Canada français, ou tout Canadien, veut gagner à son pays les attributs de la souveraineté, il ne s'attaque à personne, mais travaille tout simplement en fonction des intérêts d'une véritable nation canadienne et affirme un patriotisme digne de respect. Lorsque certains Anglo-Canadiens l'auront compris, plusieurs causes de division auront disparu.

36. Enfin, précisons que nombreux sont les membres de l'Institut Canadien-Français d'Ottawa qui sont nés, ont vécu et ont reçu leur instruction française en Ontario où, à l'université d'Ottawa, l'on enseigne même le droit civil du Québec. Il a fallu à ces Canadiens français apprendre l'anglais, ce qui leur a semblé assez facile. Mais le plus grand sacrifice a été de trouver l'argent nécessaire à la poursuite de leur instruction française en raison d'une loi de 1883 régissant la répartition des impôts fonciers, loi qui obligea durant la dernière guerre la Corporation catholique romaine du diocèse d'Ottawa à verser des impôts aux écoles protestantes. Toutefois, à cause des subventions scolaires accordées cette année, l'Ontario devance de 50 ans les autres provinces anglophones. Mais la loi de 1883 demeure encore dans les statuts.

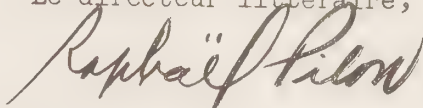
37. Pourquoi l'université bilingue d'Ottawa, avec 3,800 élèves, reçoit-elle 2 millions en subventions du gouvernement de l'Ontario alors que l'université Carleton, d'Ottawa également, avec 1,500 élèves en reçoit 6 millions?

38. Quel remède à cela? Que certains de nos gouvernants proprement instruits, formés et éduqués à d'autres écoles que celles du préjugé systématique appliquent dans leur intégralité les normes essentielles du droit naturel et de la véritable démocratie et s'abstiennent de laisser l'erreur dominer, soit à l'égard du français ou du bilinguisme, voire même à l'égard de la religion!



39. Ainsi, notre pays, dévoué à l'idéal de la paix dans le monde puisque ses soldats montent aujourd'hui la garde sur trois continents pourra, dans la paix intérieure de son immensité, définir la grandeur de ses rêves, préciser la force de ses espoirs et réaliser ses plus nobles ambitions.

Le directeur littéraire,



RAPHAEL PILON, m.a., ll.l.

Le président,



PAUL MOREL

Le secrétaire,



J.-LEOPOLD VACHON, b.a., l.s.c.

DE

L'INSTITUT CANADIEN FRANÇAIS D'OTTAWA

316, RUE DALHOUSIE,

OTTAWA 2, ONT.









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SUPPLÉMENT AU MÉMOIRE  
DE  
L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

PRÉSENTÉ

À LA

COMMISSION ROYALE D'ENQUÊTE

SUR LE

BILINGUISME ET LE BICULTURALISME

---

OTTAWA 1<sup>er</sup> MARS 1965



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L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

La citation ci-dessous corrobore l'opinion que nous avons émise à l'égard des méthodes de diffusion de la Presse canadienne.

A noter que notre mémoire a été présenté au mois de juillet 1964 et que les journaux du 5 septembre 1964 ont rapporté les propos de monsieur Laporte, fait qui, évidemment, écarte toute collusion.

## Quebec on the march, Laporte tells provinces

QUEBEC (CP) — Pierre Laporte, Quebec municipal affairs minister, said Friday night the other provinces should take note of the "ground swell" which is taking place in Quebec and not expect it to be a passing thing.

He was addressing a seminar on Confederation by the Canadian Union of Students.

"The ground swell which is unfurling on Quebec will not be temporary," Mr. Laporte said. "The other provinces would do well to take note of it and this time should not wait for it to pass as they unfortunately have made a habit of doing.

"Even if we wanted to stop the present tide, we couldn't. Like it or not, Quebec is on the march."

Quebec wanted a rewritten

constitution that wouldn't make the province "a prisoner of the good or ill will of those who apply it." In any case, he said, it was up to the courts to apply a constitution, "not to make up for its deficiencies, its silences."

Mr. Laporte, a former political reporter, said English-language news media are giving the wrong impression of Quebec outside the province and are rendering poor service inside it.

"Instead of trying to awaken their readers to the true problems, to explain our aspirations in order to get them out of their lethargy, the English - language news media have the unfortunate tendency to give greater importance to the extremist waves."

The Ottawa  
Citizen,  
Sept. 5, 1964,  
p. 43

THE OTTAWA CITIZEN

SAT, SEPT. 5, 1964, p. 43



L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

Exemple d'un reportage de la Presse canadienne dans lequel la version française diffère de la version anglaise, selon que la nouvelle est distribuée aux journaux dans l'une ou l'autre langue.  
Précisons que nous déposons ce document en toute objectivité sans nous associer aux propos qui en émanent.

'Struggle to death'

**Johnson plans to halt**

**moving of constitution**

THE OTTAWA CITIZEN, Feb. 22, 1965 p. 11  
MONTREAL (CP) — Opposition Leader Daniel Johnson has committed the Union Nationale Party to "a struggle to the death, a suicide struggle" against the federal-provincial formula for bringing the constitution to Canada from Britain.

"Suicide of the Liberal party or suicide of the Union Nationale and Daniel Johnson," he said. "At my age, the future is no problem."

"We have under study an infallible method of blocking the repatriation..."

The Union Nationale leader made the statements Saturday in departures from a text he prepared for delivery to a meeting of top secondary school students from the Montreal area.

He declined later to elaborate on his reference to an "infallible method."

In his speech, he said the formula for bringing the constitution to Canada would lead to the integration of French-speaking Canadians into the English-speaking world.

It would do away with any extension of the powers of the provinces, and thus, for Quebec, "it would close the door to recognition of a special status or the formula of associate states."

"I'm astonished that French-Canadians can gaily and smilingly propose that we put aside legal guarantees and replace them with highly changeable institutions and techniques of perpetual compromise such as co-operative federalism," he said.

The Ottawa Citizen  
Feb. 22nd, 1965  
p. 11.

M. Daniel Johnson à Montréal

**"La société a besoin de gens  
qui refusent de transiger"**

LE DEVOIR - 22 FÉVRIER 1965 p. 21  
MONTREAL (PC) — "C'est le propre de la jeunesse d'être intransigeante, de voir les choses dans l'absolu. Voilà pourquoi la société a besoin de vous, a besoin de gens qui refusent de transiger sur l'essentiel et qui continueront de réclamer 100 pour cent de ce qui est juste."

C'est en ces termes que s'est adressé le chef de l'opposition, M. Daniel Johnson, aux étudiants du cours secondaire de la région métropolitaine, réunis samedi après-midi à l'université de Montréal.

M. Johnson a déclaré que pour les Nations comme pour les citoyens, il y a des droits fondamentaux sur lesquels il n'est jamais permis d'accepter de rabais.

Le chef unioniste a affirmé qu'ériger le compromis en système, dans un pays où coexistent deux communautés culturelles inégales en nombre, c'est forcer la plus faible à se battre perpétuellement pour des pourcentages de droits.

Toutefois, M. Johnson s'est dit d'avis que la coexistence harmonieuse de deux nations sur un même territoire est possible, à la condition expresse que les relations entre les deux groupes soient régies par une constitution valable.

Faisant remarquer que les constitutions sont faites pour protéger les droits fondamentaux de la personne humaine et des minorités contre les abus possibles des majorités et du pouvoir, M. Johnson a expliqué que c'est pour cette raison qu'il dénonce ceux qui cherchent à répandre l'idée que les constitutions ont perdu leur importance dans le contexte d'aujourd'hui.

Le Droit,  
22 février 1965,  
page 21



L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

Traduction d'une nouvelle de la Presse canadienne, en provenance de Toronto. Contrairement à la nouvelle dont fait mention la page précédente, les textes ici sont "identiques".

Voir à la page suivante les corrections qu'on a jugé bon d'apporter relativement à cette nouvelle.

THE OTTAWA CITIZEN - FEB 22, 1965 p. 21  
**Clergy cited in language problem**

TORONTO (CP) — A French-speaking professor from McGill University blamed the clergy of Quebec for a deterioration in the French language which he said has burdened it with an undignified accent.

Professor Jean-Ethier Blais, who lectures on French literature at McGill, told a conference of the Federation of Women Teachers' Associations of Ontario Saturday that education in Quebec is the right of the Roman Catholic clergy.

It was designed to enable students to live on their own intellectual reserve and remain good Catholics, he said. Language was debased to a role of family and religious communication.

The elite of Quebec "fattened on the people's ignorance, and perpetuated the ridicule of their culture," Prof. Blais said. Now there had been a break with the past, French in Quebec must be transformed into a cultural language.

He said French Canada is preventing the rest of the

country from becoming a cultural vassal of the United States.

French Canadians are immune to many of the U.S. cultural influences, he added, and will eventually save the rest of Canada from them.

Jean Ethier-Blais à Toronto

**On blâme maintenant le clergé pour l'avilissement de la langue française**

TORONTO (CP) — Un professeur de français à l'Université McGill blâme le clergé du Québec pour l'avilissement de la langue française et pour l'avoir alourdie d'un accent qui manque de dignité.

Le professeur Jean Ethier-Blais, qui enseigne la littérature française à McGill, a dit à une conférence de la Fédération des Associations des institutrices de l'Ontario samedi que l'éducation dans le Québec est l'apanage du clergé catholique.

Elle a été conçue pour permettre aux étudiants de vivre dans leur propre réserve intellectuelle et de demeurer de bons catholiques, a-t-il dit. La langue a été reléguée au rôle de communication familiale et religieuse.

L'élite du Québec "s'est enrichie de l'ignorance du peuple et a perpétué le ridicule de sa culture", a dit le professeur Blais. Maintenant qu'il y a eu rupture avec le passé, le français dans le Québec doit être transformé en langue culturelle.

Il a ajouté que le Canada français empêche le reste du pays de devenir vassal culturel des États-Unis.

Les Canadiens français sont immunisés contre un bon nombre des influences culturelles américaines, a-t-il dit, et sauveront éventuellement le reste du Canada de ces influences.

Le Droit,  
22 février 1965,  
page 21

The Ottawa  
Citizen,  
Feb. 22nd, 1965  
p. 21





Commentaires de monsieur Jean Ethier-Blais au sujet  
de la nouvelle dont parle la page précédente.

## M. Jean Ethier-Blais, le clergé et le français

Connaissant M. Jean Ethier-Blais, nous avons peine à croire qu'il avait tenu à Toronto les propos que l'on commentait hier dans cette page, et c'est sur l'insistance de plusieurs personnes que nous les avons relevés. Or, hier même, M. Ethier-Blais affirmait dans "le Devoir" qu'on avait déformé ses paroles et nous l'en croyons. Voici donc l'essentiel de sa mise au point.

"Il est évident que mes propos à Toronto ont été non seulement cités hors de leur contexte naturel, mais encore qu'ils ont été singulièrement déformés. Ils m'ont surpris moi-même. J'y ai retrouvé ma pensée sous une forme grossière; cette forme, précisément, dont je cherche le plus possible à m'éloigner.

"Je n'ai pas pu tenir, à Toronto, les propos que l'on me prête pour les raisons suivantes:

"D'abord, je suis un ancien élève des jésuites. Je leur dois tout et je m'en honore. Si je parle, si j'écris le français, si la littérature française représente pour moi ce que l'esprit humain a produit de plus haut, c'est, dans une large mesure, M. le directeur, aux jésuites canadiens-français que je le dois. Ensuite, l'homme qui a exercé sur moi l'influence la plus profonde et qui continue à le faire, c'est l'abbé Groulx, qui est un homme libre, ce que je souhaite être un jour moi aussi.

"Troisièmement, il y a là une question de dignité humaine pure et simple. Si l'envie me prend d'attaquer le clergé canadien-français, pour des raisons valables, je le ferai à Québec et non pas à Toronto. Je l'ai déjà fait, de la façon polie qu'il se doit, au dernier congrès des affaires canadiennes de l'université Laval. Il y a une manière de ne pas être d'accord avec les gens qui permet de ne pas leur manquer de respect. Ce que je reproche le plus à la dépêche de la "Canadian Press" c'est la brutalité sans nuances de son interprétation de mes propos. Il y a là comme un manque fondamental de savoir-vivre intellectuel qui est très gênant.

"Enfin voici ce que je pense du problème lui-même. Lisez Saint-Simon, Fénelon, La Bruyère et les voyageurs de l'époque en France. Ils sont

tous essentiellement d'accord. Nos ancêtres, ces Français qui sont venus au Canada à la fin du règne de Louis XIV, étaient des misérables et des pauvres. La vie horrible des débuts de la colonie leur a paru, dans l'ensemble, moins dure que celle qui était la leur en France. C'est tout dire. On peut donc imaginer quelle langue ils parlaient. C'est le clergé français (et plus tard canadien-français) qui a appris à notre peuple à parler. C'est en ce sens (et en ce sens seulement) qu'il est responsable de la qualité de la langue française au Québec. Il n'en reste pas moins que si le clergé n'avait pas été là, sans doute ne parlerions-nous rien du tout sinon l'anglais. C'est, pour ma part, je reproche au clergé canadien-français c'est d'avoir sciemment transformé la langue et la civilisation françaises dont nous sommes issus, en un instrument d'évangélisation. Il n'en reste pas moins, même dans cette optique, que cette langue et cette civilisation, les prêtres les ont conservées en Amérique. J'ajouterai, puisqu'il est question de langue, que le conseil que j'ai donné à Toronto à mes auditeurs, est le suivant: "Si vous voulez apprendre à parler français au Québec, adressez-vous à des communautés religieuses, en particulier aux communautés de femmes. C'est là qu'on parle le mieux le français et qu'on l'enseigne encore le mieux." Il est donc fort peu probable que la même personne, dans un même discours, conseille d'une part à des protestants anglophones d'apprendre le français au sein d'une communauté religieuse francophone et d'autre part accuse ces mêmes religieux d'être à l'origine de l'appauvrissement du français au Canada. Les confrenciers, même les plus bavardeurs, souhaitent respecter la logique. En tout cas, moi."



L'INSTITUT CANADIEN-FRANÇAIS D'OTTAWA

Exemple d'une nouvelle que les journaux de langue anglaise hors du Québec s'abstiennent de publier en raison, sans doute, du régime de distribution de la Presse canadienne.  
A noter que monsieur Saucier s'est classé premier aux examens de l'Institut des comptables agréés du Canada et non seulement "de la province d'Ontario" comme le mentionne la nouvelle.

Un Can. français  
remporte les  
grands honneurs

TORONTO (PC) — Un Canadien français de Montréal, M. Serge Saucier, a remporté les grands honneurs de l'examen final de l'Institut des comptables agréés (de la province d'Ontario) en juin.

du CANADA

En se classant premier parmi 747 heureux candidats, M. Saucier a décroché la Médaille d'or du gouverneur général.

LE DROIT - 5 SEPTEMBRE 1964

Le Droit,  
5 septembre 1964,  
page 34.



TITRE:

AUTEUR: L'Institut canadien français d'Ottawa

Mémoire de 12 pages; aucune recommandation

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REMARQUES DE L'ANALYSTE:

Les auteurs croient fermement au caractère bilingue du pays qui doit être maintenu et amélioré. Ils mettent tout particulièrement l'accent sur ce qui serait le plus susceptible de consolider l'unité nationale, à savoir les grands moyens d'information et les systèmes provinciaux d'instruction publique. Ils proposent d'une part la création d'un Bureau d'informations canadiennes-françaises, parallèle à la Canadian Press et invitent d'autre part la Commission à tenter de convaincre les ministères provinciaux d'instruction publique à modifier leurs programmes scolaires dans le sens d'un canadianisme plus profond. L'une des sources principales de nos maux, disent-ils, est l'ignorance et les préjugés entretenus par une orientation désuète des programmes scolaires dans les provinces anglophones.

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A L'ATTENTION DE LA RECHERCHE:

Evaluer les coûts d'installation, d'administration et de fonctionnement d'un service d'information parallèle à la Canadian Press. cf. 9 et 10, par. 31

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RECOMMANDATIONS:

MEMOIRE:





I.C.F.O. - fondé en 1852, l'Institut est une "association ré-  
créative, culturelle et humanitaire".

- 700 membres.

- Le caractère bilingue du Canada doit être maintenu et amélioré.
- Il n'y a pas lieu d'accorder un statut officiel au multiculturalisme.
- Opportunité de créer un "Bureau d'Informations canadiennes-françaises".
- La disparition des problèmes actuels est liée dans une certaine mesure à l'amélioration des systèmes provinciaux d'instruction publique dans le sens d'un canadianisme plus profond.

Le Canada: pays bilingue: p. 3

- Il l'est de jure et de facto; ceci vaut pour toutes les minorités françaises du pays. Il en découle le devoir pour les provinces d'avoir envers leurs minorités françaises les mêmes égards qu'a le Québec envers sa minorité anglaise.
- Nécessité du bilinguisme dans les services fédéraux.
- Les minorités néo-canadiennes ont droit à leur langue et leur culture; leurs groupes ne peuvent toutefois revendiquer l'égalité constitutionnelle accordée aux deux peuples fondateurs.
- Le Canada est un pays en dépit des divergences nombreuses au point de vue constitutionnel; il n'y a pas de majorité ou de minorité anglaise ou française.
- L'élément anglophone, devenu majoritaire, s'est assez bien acquitté de sa responsabilité de conserver le Canada uni.
- Il y a cependant des ombres au tableau qui démontrent aux Canadiens français que, volontairement ou non, on les considère comme des parents pauvres ou des citoyens de seconde zone et qui paraissent nier dans les faits et les attitudes l'existence d'un Etat fédéral bilingue et canadien.

Les média d'information: p. 8

A l'exception du réseau français de Radio-Canada, aucun organe d'information n'est tout à fait impartial à l'égard des Canadiens français.



Canadian Press dans le domaine national:

elle pourrait mieux promouvoir le concept d'égalité et la connaissance de la culture française en propageant moins de sottises, d'erreurs et de préjugés sur le compte des Canadiens français.

Importance exagérée accordée aux nouvelles défavorables en provenance du Québec. La nouvelle favorable au Canada français ne semble distribuée qu'au réseau de Québec.

dans le domaine international: à l'exception des nouvelles émanant de Washington, on privilégie le point de vue britannique.

télévision et journaux anglais: malgré un certain souci d'objectivité, incompréhension d'un certain nombre de correspondants quant aux revendications des Canadiens français.

radio anglaise: à Ottawa en particulier, le problème des Canadiens français y est traité d'une façon pitoyable.

Le Bureau d'informations canadiennes-françaises: p. 9

Il devrait être autonome, dirigé par des Canadiens français choisis du Québec et d'ailleurs, affranchi du pouvoir et des partis politiques, institué en vertu d'ententes fédérales-provinciales ou encore, confié à une fondation dont les revenus seraient assurés par les gouvernements fédéraux et provinciaux, les grandes sociétés financières et les particuliers. Son but: corriger les erreurs sur notre compte et renseigner les anglophones sur les divers aspects de la collectivité canadienne-française.

Les ministères provinciaux de l'Instruction publique p. 10

Les problèmes relatifs à l'unité nationale procèdent en grande partie de l'ignorance. Il importe donc que la présente Commission tente de convaincre les provinces de modifier leurs programmes scolaires dans le sens et en fonction des intérêts du Canada moderne, qui n'est plus une colonie de la Grande-Bretagne.



Les Canadiens français ont des difficultés financières sur le plan scolaire en raison d'une loi de 1883 régissant la répartition des impôts fonciers. Cette loi demeure encore dans les statuts, malgré les subventions scolaires accordées cette année.

Le remède: que les gouvernants soient formés à d'autres écoles que celle du préjugé systématique à l'égard du français, du bilinguisme et de la religion afin qu'ils appliquent les lois inhérentes au droit naturel et à toute démocratie véritable.





CONFIDENTIEL

DOCUMENTS PREPARATOIRES

Mémoire #750-479

L'institut Canadien-  
français d'Ottawa

Ottawa

A. RENSEIGNEMENTS SUR L'ORGANISME

1. NATURE DE L'ASSOCIATION

- a) Le plus ancien des organismes groupant les franco-ontariens d'Ottawa
- b) Il fut fondé en 1852
- c) Graduellement l'Institut s'est transformé en un cercle culturel littéraire et social

2. EFFECTIFS

- a) 7000 membres

3. PREPARATION DU MEMOIRE

- a) Par un comité de quatre personnes
- b) Il fut soumis à l'assemblée générale des membres qui l'a discuté
- c) L'Approbation finale - le conseil d'administration.

B. RESEARCH COMMENT

(no comments)



C. QUESTIONING OF WITNESS (18)

1. PROGRAM AND LIAISON SECTION

- p.3  
para.9 (1) "Le Canada est un pays officiellement bilingue, de jure et de facto..."
- p.4  
para.17 (2) "Notre Confédération....accorde aux deux races fondatrices des droits égaux..."
- p.5  
para.19 (3) "...au point de vue constitutionnel, il n'y a pas chez nous de majorité ou de minorité anglaise ou française, au sens strict du mot, puisque l'AANB fait des œuvres des deux grandes races fondatrices de notre nation."
- p.6  
para.22 (4) "Le Canadien français...à qui la constitution confère un statut d'égalité..."

Ces quatre citations, extraites de votre mémoire, ne font pas de doute quant à l'état d'égalité qui prévaut, selon vous, au Canada entre Canadiens français et anglais.

Pourtant, deux affirmations, également tirées de votre mémoire, viennent contredire les principes énoncés précédemment.

- p.3  
para.9 (5) "Tout citoyen de langue française, né au Canada, devrait pouvoir se sentir chez lui partout au Canada, autant que le citoyen de langue anglaise."
- p.7  
para.22 (6) Après avoir parlé de la vague nationaliste qui déferle sur le pays, vous concluez:  
"D'où les demandes répétées à l'égard de l'égalité dont doivent jouir tous les Canadiens..."

D'une situation de fait vous passez à une situation souhaitable, mais en tous cas non existante présentement.

- a) Le Canada est-il, oui ou non, de jure et de facto, un pays officiellement bilingue où cohabitent deux groupes égaux en droits?

Si oui, justifiez votre réponse?

Si non, comment remédier à la situation?

- b) (relative à une impression générale se dégageant du mémoire)  
Pourquoi le multiculturalisme doit-il être rejeté au profit du seul biculturalisme?

- (7) Vous proposez la création d'un Bureau d'Informations canadiennes-françaises (Office of French Canadian Information) pour corriger les erreurs qui courent au Canada concernant le Canada français et pour répandre de ce dernier une image correspondant aux réalités d'aujourd'hui.

Pourriez-vous nous donner des détails supplémentaires sur le mode d'opération et de financement d'un tel bureau? Une contrepartie anglaise est-elle également nécessaire pour donner du Canada anglais une image qui corresponde aussi aux réalités contemporaines?



A BRIEF

to

THE COMMISSION ON BILINGUALISM AND BICULTURALISM

from

THE INDIAN-ESKIMO ASSOCIATION OF CANADA  
— 47 Dundonald Street  
Toronto, 5  
Ontario

Submitted  
MAY - 1965





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## I INTRODUCTION

The Indian-Eskimo Association of Canada is a citizens' organization devoted to the advancement of Canadian people of native ancestry. It was founded in 1960 with the primary purpose of making the public aware of the problems facing Canada's Indians and Eskimos, and of providing a meeting ground and coordinating agency for both public and voluntary groups concerned with the advancement of Canada's native people. The Association is now composed of 80 organizations, official and voluntary, and about one thousand members, of whom about one third are of native ancestry.

One of the specific objects of the Indian-Eskimo Association, as stated in its charter is: "to foster cultural expression by Canadians of Indian and Eskimo descent and to interpret to native and other Canadians the cultures, backgrounds and attitudes of each other, as well as the contributions that each can make for the mutual advantage and to the common good." If the Commission on Bilingualism and Biculturalism is concerned with the contributions to Canadian life which can be made by all ethnic groups in the country, as well as by the two major ones, then in pursuance of this objective we ask that special consideration be given to these first citizens, toward whom the Canadian people have a lasting obligation.



## II INDIAN IDENTITY

Canada's Indian population is close to half a million people, divided almost equally between registered Indians under the jurisdiction of the federal government, and people of Indian ancestry who receive no special assistance except what may be offered by provincial governments. The Eskimo population is estimated at approximately 12,000. The majority of native people live in the remote areas of the country, separated from the rest of Canada and from each other by language as well as geography. Among the Indians there are ten basic languages, and among the Eskimos at least two. It is little wonder that the current discussions concerning Bilingualism and Biculturalism are seemingly remote from their sphere of interests. For example, for them the problem of "language" is one of retaining their own native languages and acquiring facility in either English or French. However, both Indians and Eskimos are deeply conscious of their status as first citizens, and they believe that they are more Canadian than any other groups that have arrived since the time of European settlement. They resent having their situation compared to that of new immigrants, although they do, in fact, share many of the same problems. Above everything else, they want to





retain their identity, and they want the opportunity of preserving their cultural heritage. For them it is not a privilege but a right, guaranteed by solemn treaty; and until this right is understood and accepted by the public, Canadian "citizenship" will have little meaning for them.

### III EQUALITY OF OPPORTUNITY

We sum up our goals for the native people in the phrase equality of opportunity, opportunity to share in all the benefits of Canadian life without loss of identity. We believe that the first steps toward the achievement of this goal must be directed toward equality of economic opportunity. There is no need to enlarge here on the conditions of abject poverty and degradation in which the majority of Canada's native citizens live. (See attached Annual Report, November, 1964, pp 3-7 outlining the current situation. Also the addresses, "Breaking the Cycle of Indian Poverty in Indian Reserve Communities", by Dr. Martin O'Connell, Vice-President of I.E.A. and "Education From Within", by Professor Andre Renaud, O.M.I.) Until the Indians and the Eskimos are adequately fed, housed and educated, until they have adequate facilities to maintain good health and opportunity for positive and creative use of leisure, their cultural and artistic lives will be as under-nourished as their bodies



and minds. It should be a cause for grateful astonishment that any artistic impulses have survived at all.

While we insist on the priority of economic development, it would be a mistake, however, to regard the problems of native people solely as economic problems. Although they suffer the ills of poverty in common with other Canadians, the origin of their poverty is not the same, and they need a special kind of help that is not applicable to other groups. Looking back over the past hundred years, the supreme failure of Canadian administration has been its failure to understand and accept the needs and aspirations of a culturally different group. In our view the mistakes of the past are not fully comprehended today either officially or by the public at large. They could be repeated in the future. The Indian should not be regarded as an object of charity, or his reserve another "pocket of poverty". He represents a unique group of people whose cultural inheritance is the only one that is truly native to Canadian soil, and whose contribution to Canadian life - if sought after and encouraged - could strengthen and enhance the fabric of Canadian society.



#### IV CULTURAL HERITAGE

Although we believe that economic development of Indian communities to the point of sustaining a decent standard of living is an essential part of any program to ensure quality of opportunity in this country, we realize that this will take time and that this time is working against the preservation and enrichment of their cultural and artistic heritage. Their artistic heritage has been preserved by tradition, and, not having a written language, it has been transmitted directly from one generation to another. As the traditional organization of Indian societies is attacked by outside influences, there is grave danger that this heritage will be lost or contaminated. We consider therefore that the nation as a whole, in its own self-interest as well as in the interest of the native people, should take active measures now before it is too late to preserve this heritage in its purer form. There is also need for more research into the various expressions of the Indian past: the archaeology of their societies is a rich storehouse that needs further exploration; the evolution of their societies and their contribution to the development of modern Canadian history require more examination. We





therefore recommend

THAT IN THE INTERESTS OF PRESERVING AND EXTENDING THE BEST INDIAN CULTURE, INSTITUTIONS SUCH AS THE NATIONAL MUSEUM, THE NATIONAL FILM BOARD AND THE UNIVERSITIES BE ENCOURAGED AND STRENGTHENED BY MORE GENEROUS SUPPORT, BOTH FINANCIAL AND MORAL, TO EXTEND THEIR RESEARCH FACILITIES TO INCLUDE MORE THOROUGH STUDIES OF NATIVE CULTURES. ALSO THAT PROVINCIAL AND LOCAL EFFORTS ALONG THE SAME LINE BE SOUGHT OUT AND ENCOURAGED, ESPECIALLY EFFORTS BY THE NATIVE PEOPLE THEMSELVES.

#### V ECONOMIC POTENTIAL

We point out that economic development and cultural and artistic expression, far from being mutually exclusive, may be undertaken simultaneously. Artistic creation may become a source of revenue and a positive contribution to the improvement of the standard of living. Eskimo carvings and prints are an outstanding example. The activity at Big Cove Reserve in the Province of New Brunswick is another notable example. Here through the initiative of the Handicrafts Branch, Department of Industry and Development, province of New Brunswick, the Micmac Indians have been helped to build up a substantial industry based on the cultural heritage of their people. Authentic native designs and legends have been transmitted to saleable



items such as hasty-notes, greeting cards, book marks, place mats, drapes and ceramic pieces, which are in great demand across the country. A similar project is beginning at Cape Croker Reserve with the help of this Association. With the rapidly growing interest in Canadiana, Indians have in their cultural heritage substantial economic potential. The dangers are obvious. Commercialization, debasement of quality, exploitation must be avoided. The native peoples need protection and advice to enable them to exploit the opportunities while obviating the dangers. We therefore recommend that:

THE FEDERAL AND PROVINCIAL GOVERNMENTS AND VOLUNTARY AGENCIES COOPERATE WITH INDIAN COMMUNITIES IN DEVELOPING INDUSTRIES BASED ON THE INDIAN CULTURAL HERITAGE AND MODELLED ON THE EXPERIENCES GAINED AT BIG COVE, CAPE CROKER, AND OTHER PLACES WHERE EXPERIMENTS ARE PROVING SUCCESSFUL.

#### VI PROVINCIAL INVOLVEMENT

We draw attention to the fact that, in both these recommendations, provincial governments as well as the federal government are involved. We believe that provincial governments should assume more responsibility for their Indian residents. These citizens of the provinces contribute to provincial tax funds, and in most provinces are eligible to vote, but they do not enjoy equal services. We believe that provincial governments



should provide the same services for Indian communities as offered other citizens. Many of these services give encouragement and support for cultural and educational enterprises of great benefit to the Indian people. Indeed, they have proved to be so when they have been provided. While we recognize that the federal government holds jurisdiction over all registered Indians, we suggest that the legal problems of federal status Indians be separated from the social and economic problems common to all Indians and Metis. See Memorandum to Provincial Premiers, October 1964, (enclosed).

#### VII A TRUER PICTURE

One matter that has concerned us for some time, and that we know is of great concern to our native members, is the treatment of Indians and Indian history in text-books of Canadian history. The ignorance of the Canadian public about the way of life, history, folklore, songs and other expressions of native people stems in part from the failure of educational authorities to give this aspect of Canadian history its due place in the curricula of the schools. We appreciate that much has been done by the National Film Board and the Canadian Broadcasting Corporation, but we







believe that efforts such as these should supplement,  
rather than replace, the teaching of the schools.

We therefore urge

THAT THE COMMISSION SEEK THE ADVICE OF EXPERTS IN  
THIS FIELD AND TAKE EVERY MEANS AT ITS DISPOSAL TO  
SEE THAT ALL TEXT-BOOKS PRODUCED IN CANADA GIVE  
ACCURATE ACCOUNTS OF THE PART PLAYED BY INDIANS IN  
OUR DEVELOPMENT AS NATION, AND REVEAL REAL UNDER-  
STANDING OF THE NATURE OF INDIAN CULTURE AND SOCIETY.

believe that efforts such as these should be continued.

rather than to make, the teaching of the schools.

We therefore urge

THAT THE COMMISSION SEE THE ADVANTAGE OF REPORTS IN  
THIS FIELD AND TAKE EVERY MEASURE AT ITS DISPOSAL TO  
SEE THAT ALL TEXT-BOOKS CONTAINED IN SCHOOLS GIVE  
ACCURATE ACCOUNTS OF THE FACTS WHICH IN RELATION TO  
OUR DEVELOPMENT AS A NATION, AND ESPECIALLY IN THE  
MATTERS OF THE HISTORY OF OUR PEOPLE AND SOCIETY.